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1914

ARCHAEOLOGICAL MANUALS,

PUBLISHED UNDER THE SANCTION

OF THE CENTRAL COMMITTEE

OF THE

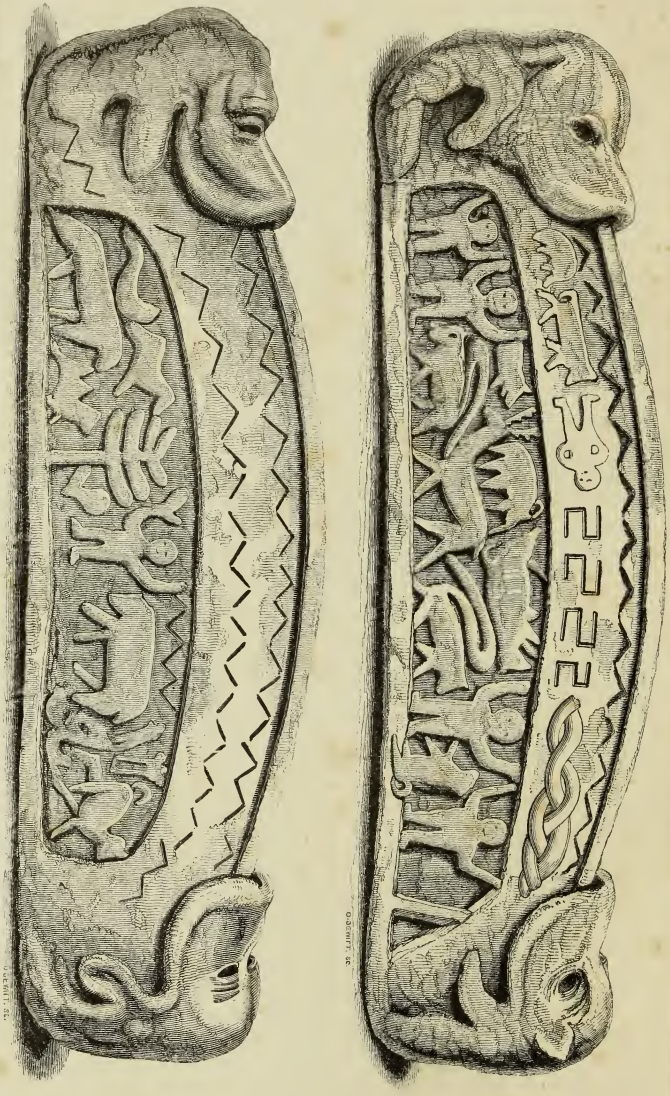
Archæological Institute of Great Britain and Ireland.

SEPULCHRAL SLABS AND CROSSES,

BEING THE FIRST PORTION OF THE SUBJECT OF

MONUMENTAL ANTIQUITIES.

In recommending the following work to the Members of the Institute, and Archæologists in general, as the result of the most systematic and detailed enquiry hitherto bestowed upon an interesting and neglected branch of Sepulchral Antiquities, the Central Committee desire that it should be understood, that they must not be held responsible for any statements or opinions expressed in this treatise, the Author alone being answerable for the same.



HEYSHAM, LANCASHIRE.

A

MANUAL

FOR

THE STUDY

OF

The Sepulchral Slabs

AND

Crosses

OF

THE MIDDLE AGES.

BY THE

REV. EDWARD L. CUTTS, B.A.

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PREFACE.

In such a work as this, accuracy in the engraved examples is of primary importance, and care has been taken to secure this as far as possible: the author is answerable for the accuracy of those marked with his initials, which have been carefully reduced from the stones themselves, or from rubbings; others are from drawings and reduced rubbings by friends upon whose correctness the author could depend; some others have been taken from engravings in Gough's Sepulchral Monuments, Lysons' Magna Brittannia, the Archæologia, Archæological Journal, &c., and in most of these cases the authority has been mentioned in the notes to the examples.

This branch of archæology has been hitherto much neglected, though it is a very interesting one, and the examples are much more numerous than is generally imagined; the number which has already come under the author's notice amounts nearly to one thousand: much doubtless yet remains to be done in it, and the author begs to state his intention of prosecuting this study, and earnestly solicits the assistance of antiquarian students; rubbings, accurate drawings, notices of grave-stones, or any information on the subject, will be highly acceptable and very thankfully received.

The author cannot conclude without acknowledging his obligations to many gentlemen who have kindly lent rubbings and drawings, and furnished other assistance to the work, and in an especial manner to Albert Way, Esq., M.A., I. H. Parker, Esq., Raphael Brandon, Esq., and J. C. Westwood, Esq., who have rendered much valuable assistance.

EDWARD L. CUTTS.

Westerham, Kent,
July 10, 1849.

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ANCIENT GRAVE-STONES.

This branch of Archæology has hitherto attracted so little attention that it has no fixed nomenclature, and names have been rather loosely applied to the different kinds of grave-stones. It will therefore be necessary at the outset to state and define the names which it has been found convenient to use in the following pages.

Ancient grave-stones have here been divided into three classes, incised cross slabs, raised cross slabs, and head crosses.

By *Incised cross slabs* is meant flat recumbent grave-stones, which have a cross or other Christian symbol incised upon them.

By *Raised cross slabs* is meant recumbent grave-stones, whether flat or coped, which have upon them a cross or other symbol in bas-relief. The old name for this class of grave-stones is coffin-stones or coffin-lids, but this name equally applies to many of the incised slabs, for they too frequently formed the lids of coffins. Moreover, these two classes have many features in common, especially in their designs; this connexion is expressed by giving to both the same generic name *cross slabs*. The name raised cross slab is perhaps rather clumsy, but it conveys the idea which is intended, of a slab of stone having a raised cross upon it.

Head crosses are monumental stones, ornamented with crosses or symbols either incised or in relief, placed upright at the head of the grave.

INCISED CROSS SLABS.

Grave-stones inscribed with the name of the deceased person whom they commemorated, and frequently with symbols of his trade, and other ornaments, were in common use among the Romans and Romanized nations at the commencement of the Christian era. The Christians did not throw aside the fashion, but in addition to the usual inscriptions cut a cross, or fish, or some other of the Christian symbols upon their grave-stones, to intimate the deceased's profession of Christianity.

In the Lapidarian gallery of the Vatican at Rome are preserved many of these early Christian monuments which were found in the Roman catacombs[a]. Nearly all these stones bear an incised cross or other Christian emblem; some have in addition an inscription, others an emblem of the trade of the deceased, as the woolcomber's shears and comb[b], &c.; and many of them remind one of the common English grave-stones of the thirteenth, fourteenth, and fifteenth centuries.

Many of these monuments have been engraved in the "Roma Subterranea" of Aringhi, in "Mammachii Origines et Antiquitates Christianæ," and more recently in the "Church of the Catacombs" of Dr. Maitland.

From these appear to have been derived the incised cross slabs so common throughout Europe in succeeding times. The common adoption of the fashion is easily accounted for by the fact that all Roman customs were very generally followed by the subjugated European nations. The frequency of pilgrimages to Rome in early times from all parts of Christendom, and the frequent communication be-

[a] These catacombs formed the refuge and burial-place of the Christians at Rome from about A.D. 80 to about A.D. 400.

[b] Maitland's "Church of the Catacombs," p. 223.

tween the clergy of all parts of Europe, probably had also great effect in producing, not only in this but in every branch of Christian art, that general resemblance which we find in early art throughout Europe.

By going from one country to another, we can obtain a connected series of these Christian grave-stones from the time of the Apostles to the present day. The series in the Lapidarian gallery extends from A.D. 89 down to A.D. 400. The next in order of date which we meet with, are in Ireland, where these early monuments are numerous. Of these the earliest which has hitherto been described is the stone of St. Brecan, A.D. 500[c]; next in order come those of Conaing, A.D. 822, Plate I.; Suibine mac Maelhumai, c. A.D. 891[c]; Blaimac, c. A.D. 896, Plate I.; Aigidin, A.D. 955[c]; Maelfinnia, A.D. 992, Plate II.; and Flannchadd, A.D. 1003, Plate II. These Irish stones bring down our series to the beginning of the eleventh century. On Plate III. is an example out of several found at Hartlepool: these stones are very small, and were not properly grave-stones, but were placed as bolsters under the heads of the corpses; their exact similarity in design with the above Irish examples, indicates that such grave-stones were used in England, at the same period, as well as in Ireland[d].

From this point we shall find our series completed down to the present time from English examples. Thus in the twelfth century we have the stones of Udard de Broham, A.D. 1185, Plate VII., and Plates IV., V., VI., VII. In the thirteenth century Gilbert de Broham, A.D. 1230, Plate IX., Bishop Quivil, A.D. 1291, Plate XV., and Plates

[c] Engraved in Petrie's Ecclesiastical Architecture of Ireland.

[d] Such types may however have been confined to those parts of England which were under the influence of Irish missions or ecclesiastical settlements.

In the ninth century we meet with a law on the subject which must not be omitted here, "Let every sepulchre be esteemed sacred, and let it be adorned with the sign of the cross, and take care lest any tread upon it with their feet."—Kenethi leges religiosæ, Spelman's Concilia, p. 342.

VIII., IX., X., XI., XII., XIII. In the fourteenth Sire Nicholas de Huntingford, c. 1330, Plate XVIII.; the example from Holme Pierrepoint, A.D. 1394, Plate XXIII., and Plates XIV. to XXIII. In the fifteenth century the example from Topcliffe, A.D. 1492, Plate XXVIII., and Plates XXV., XXVI., XXVII. In the sixteenth century Plates XXVIII., XXIX., XXX. In the seventeenth century the last example on Plate XXX.

In England we find cross slabs most abundant in stony districts, as in the northern counties and in Derbyshire, and we find them of all kinds of stone, alabaster, Purbeck marble, granite, free-stone, lime-stone, &c.

In incised slabs we find a great difference in effect produced by different modes of treating the design.

Most frequently the device is merely outlined by lines incised in the stone; these lines were sometimes left open, sometimes filled in with lead, as in an example at Attenborough, Notts.; sometimes with white plaster or cement, as in an example at Papplewick, Notts.; sometimes with pitch: it is probable that other colours were also used, as was certainly the case upon the continent. Some of the incised stones in the Roman catacombs were thus filled in with coloured compositions [e].

No doubt in many cases the slab itself was partially or wholly coloured. Traces of colour still remain on some stones. In illuminated MSS. we find representations of coloured slabs. For instance, in the Psalter of Queen Mary, A.D. 1554[f], in a representation of the general resurrection, occurs a coffin-lid which has a plain broad red cross, apparently not in relief, the stone being tinged with blue as if to indicate a marble slab.

It will be convenient, while upon the subject, to discuss

[e] Maitland's Church in the Catacombs, p. 14.

[f] Brit. Mus.

here the colouring of raised cross slabs also. In the famous history of Matthew Paris[g], written and illuminated by himself, c. A.D. 1260, at f. 213, is a representation of the entombment of an archbishop; the lid, which is just being placed upon the coffin, has a cross and several of the round ornaments mentioned at p. 44 in relief; these are painted yellow, the stone itself being tinged green.

In the very valuable collection of drawings of French monuments, called the Gagnières collection, preserved at the Bodleian Library, Oxford, there are drawings of two slabs, both from the Abbaye de St. Pere de Chartres[h]. One has on the upper part of the stone a few lozenges coloured yellow, and in black letter characters (certainly not coeval with the stone) the inscription, abbas fulchenus. The lower part of the stone is divided into three compartments; the centre one, much wider than the others, is divided into small lozenges alternately yellow and white (or the colour of the stone, i. e. lozengy or and "stone colour.") On each of the side compartments, upon a plain uncoloured ground, is a crozier in bas relief, coloured yellow, of the same shape as that on the slab of Radulfus of Chichester, Plate XXXVIII. They are laid upon the stone just as the two croziers are on the very interesting fragment of a raised cross slab at Margam, Glamorganshire, engraved in the Archæol. Cambrensis, vol. iv. p. 38.

The other slab has an inscription in Lombardic character round the margin; within this an ornamental border of a running pattern, of similar character to that on the slab at Ewenny, Plate XXXIX. All the slab within this border is divided into small lozenges, in which are, in alternate rows, roses, an ill-defined ornament, and lilies. Upon this diapered ground is a crozier, coloured yellow, of similar

[g] Matthæi Parisiensis Historia, 14. c. vii. Plut. xi. F. Brit. Mus.

[h] In the volume containing Beauvais, Chartres, and Vendome.

shape to that of Bishop Radulfus, Plate XXXVIII., with the crook terminating in a serpent's head.

In a second class the whole of the device, which in the first class is merely outlined, is cut away to a depth of about $\frac{1}{3}$ of an inch, the matrix being filled up with plaster, pitch, or other composition, as in the examples from Bakewell, Plates XXXII., XLI., XLII., XLV., XLVI., XLVIII., LI., &c.: the examples from Bakewell and Attenborough, Plate V., which are of the first class, would be reduced to this second class by cutting away the outlined device. Sometimes perhaps stone of other colours or coloured compositions may have been used for filling up the sunk portions of the design; we find such a mode of treatment in slabs with incised figures. It is easy to imagine the beautiful effect which might thus be produced.

Hitherto all the examples of this second class have been considered to be the matrices of brasses, but a careful examination of the examples of this class, will shew that this cannot be the case. In the matrices of brass crosses we never find portions of the stone left within the outline of the design, as in Plate XX., and Lichfield, Plate XXV., and Lolworth, Plate XXX. Although the smaller pieces of stone left to form the design, have in many cases been so injured that the design can hardly be made out, yet it is sufficiently clear that the design would have been perfect when filled in with composition, without any of the additional lines which would have been given on brass. In some of the examples too, portions of the design are left in outline merely, which would not have been the case had they ever been filled in with brass; as in the example from Peterborough cathedral, and from Lolworth. Moreover a careful examination of many of the stones has brought to light no trace of brass or of the rivets with which it would have been fastened.

We conclude therefore that these designs have merely been filled in with plaster, pitch, or other composition; i.e. that they are not the matrices of brass crosses, but simply incised cross slabs.

Some incised stones have two crosses, as that from St. Peter's at Gowts, Lincoln, Plate XII., from Monkton Farley, Wilts., Plate XXV., &c., and were probably placed over a man and his wife, or perhaps sometimes over two children. Some have been found with three crosses, as at St. Peter's at Gowts, Lincoln, Plate XIII., which may probably be placed over three children. On this subject see also the notes to the St. Peter's at Gowts slab at p. 65.

In some incised slabs, as is the case also in raised cross slabs, and in monumental brasses, a representation of the deceased is introduced, besides the cross; thus in Plate XXXI., from Monkton Farley, Wilts., the head of the cross is enlarged into a quatrefoil in which appears a well-drawn half length of Hugh Fitz Warren. In several stones in the chapel-yard of Lympley Stoke, Wilts., Plate XXXI., a head is introduced over the cross. In the example given from Cliff church, Kent, Plate XXXI., the cross has disappeared; and the stone forms a connecting link between the incised cross slab with a head introduced, and the ordinary slab with incised effigy.

There is a very curious example too at Christchurch, near Caerleon, Monmouthshire, Plate LXVI., whose design appears to have been borrowed from a common one in monumental brasses, where two full length figures are introduced with a tall floriated cross between them.

It is perhaps singular that we do not find the crucifix commonly introduced upon these monuments. There is an instance of a crucifix introduced upon a mural monument in bas relief of the fourteenth century, at Bredon, Worces-

tershire, Plate LXX., another on a raised cross slab at Hales Owen, engraved in the Antiquarian and Topographical Cabinet, vol. x. A very fine example of this from Sweden is given, Plate XXXII., from a drawing in the possession of the Antiquarian Society, Copenhagen: it is engraved in the Archæologia Æliana, vol. ii.

Some incised stones have some other design upon them, instead of a cross. Thus at Hinton, Kent, Plate XXIX., is a stone having a heart with IHS within it, and an inscription round the border of the slab. At Bristol is one having a cook's knife and dredging box, engraved in Gough, vol. i. p. cix.[1], the trade symbols of William Coke, *quondam serviens Willmi Cannyngis mercatoris ville Bristol*, whose brass (date 1474) exists in the same church. Sometimes a very small cross, like those with which inscriptions commence, is placed at the right hand top corner of the slab, as in one at Little Baddow, Essex, and at Mont Orgeuil castle, Jersey; or such a cross is placed in the middle of the slab, (where the heart is placed in the Hinton slab, Plate XXIX.,) as in one at Gosforth, Northumberland, engraved in the Archæol. Æliana, vol. ii. p. 243.

Sometimes a kind of cross is formed by drawing lines from end to end and across the stone, as at Woodperry, Plate L. A similar slab, with double instead of treble lines, is at Marks Tey, Essex. At Gosforth, Northumberland, is a coffin-shaped stone with single lines drawn diagonally from corner to corner, forming a St. Andrew's cross.

These may perhaps be intended to represent the pall or bier cloth, upon which was commonly worked a cross, sometimes with one cross bar, sometimes with two, sometimes with more. The bier cloths were of coloured stuffs, and perhaps these stones may have been coloured in imitation of them. Thus in the famous MS. of the Romaunt

[1] Gough's Sepulchral Monuments.

d'Alexandre, A.D. 1344, in the Bodleian Library, Oxford, occur bier cloths with several red and blue stripes, at ff. 80, 97, 194. In the Douce MS., No. 77, in the same library, at p. 1, is a blue cloth semée with gold trefoils and with a one bar cross of gold. In a MS. book of "Heures," of the fifteenth century, among the Douce MSS., is a red bier cloth with a gold cross of one transverse bar.

Very frequently too the slab has merely an inscription round the border without any symbol, as at Sundridge, Kent, &c. This appears to have been specially the case about the middle of the fourteenth century; the inscription is generally in Lombardic character.

Very frequently we find a flat coffin-shaped stone with no trace of design or inscription, as at Brasted, Kent[1], &c. Sometimes these stones have the head shaped like the stone at Oakley, Plate XLII., as at Falkbourn, Essex.

The ancient Christian modes of interment were in a cist or stone coffin, in one of lead, or of wood, or in the earth without any coffin.

Some of the above incised cross slabs doubtless formed the lids of stone coffins; but the greater number appear to have been used as monuments and coverings for the graves when the other modes of interment were adopted.

In a MS. in the British Museum (Nero, D. I.) is a representation of a corpse lying in a grave without any coffin, upon which two men are placing a straight-sided slab, which has upon it an incised cross, in design like those in the slab at St. Benedict's, Lincoln, Plate XIII.

The subject of cists and stone coffins will be discussed hereafter.

[1] Some of these may be the reverse sides of slabs which have been turned over, but not all. This example at Brasted was examined, and was found to have its right side upwards.

Wooden coffins were used very early; remains of them, with the iron clamps by which they have been fastened together, have been found in barrows; for instance, in the barrow called Lamel hill, near York, which is made out by Dr. Thurnam to be of Saxon date, (Archæol. Journal, vol. v. p. 38.) A curious example of an early wood coffin formed of a hollow oak trunk is preserved in the museum at Scarborough.

There is a notice of the discovery of several wood coffins, near Haltwhistle, Lancashire, in the Archæol. Æliana, vol. ii. p. 177. One which was perfect is described as "cut out of the boll of an oak tree, which has been split by the wedge, and hollowed out in a very rough manner, to admit the body (bones were found in it), the lid was secured at the head and feet by wooden pins." From the rudeness of the workmanship these must have been of very early date. "The monk of Glastonbury says that King Arthur was buried in a trunk of oak hollowed, which proves, at least, that in his time this was an ancient mode of burial."

Lead coffins too were in very early use; oblong lead coffins, the sides cast in ornamental moulds, were used by the Romans. King Stephen we read was buried in one: there are notices and engravings of several found in the Temple church, in Mr. Richardson's work on the restoration of the monuments there. They were used sparingly until the end of the fourteenth century, when they became more general. The old lead coffins were rather winding-sheets of lead, for they fitted rudely to the shape of the body; their appearance agrees exactly with the idea conveyed in the ballad of the little St. Hugh of Lincoln,

"Scho roud him in a cake o' lead."

A representation of one found at Mauveysin Ridware,

Staffordshire, is given in Shaw's History of Staffordshire, Plate xi. p. 193. These were sometimes enclosed in a wooden chest or coffin, sometimes in a stone chest or altar-tomb, surmounted by an effigy or monumental brass. Thus the lead coffin of the bishop in the Temple church, was enclosed in a stone coffin, see p. 66.

Frequently the body was laid in the grave enclosed only in a winding-sheet, or sewed up in some garment, (perhaps occasionally a hide). In the representations of the Last Judgment which occur so frequently in illuminated MSS. of all dates, we constantly find the dead arising from open graves as well as from stone coffins.

In the splendid MSS. in the British Museum, called the Durham Gospels [k], and which Mr. Westwood (Palæographia Sacra) makes out were written about the close of the seventh century, we find representations of the patriarchs folded in winding-sheets which fall loosely in large folds, being laid in the grave without any coffin, (pp. 11, 18, 44, 156, &c.) In an illumination of date c. A.D. 1180, of which there is a copy in the collection of the Archæological Institute, we see a body about to be committed to the grave, which is sewn up in front in some garment, and a cross is marked upon the face. In the Douce MS., No. 77, at p. 1, is a representation of a woman sewing up a naked corpse after this fashion in a white winding-sheet.

In the Gagnières collection there is an incised slab on which is represented a corpse sewn up in this manner, dated A.D. 1446.

It is rather singular that in most of these cases the body appears quite flexible.

There are also representations of corpses wrapped up after similar fashions, being placed in stone coffins, as in an entombment from the MS. of Matthew Paris, before mentioned,

[k] Cott. MSS., Nero, D. IV.

fol. 198. Here, however, the corpse is swathed round and round with narrow fillets crossing in a lozenge pattern. In the Gospels of St. Augustine (Mr. Westwood's Palæographia Sacra) Lazarus is similarly represented, rising from the tomb: the date of this illumination is sixth century. In a representation of the raising of Lazarus upon the fine Norman font at Lenton, Notts., Lazarus is swathed in this same manner, and is lying in a stone coffin, from which two men are raising the lid. And it is curious enough to find exactly the same custom still common in the sixteenth century; when we find children very frequently represented in this way on altar and mural tombs; there is a representation of one upon an incised slab at Morley, Derbyshire.

In an entombment in the Luttrell Psalter, the corpse, lying in a stone coffin, is enclosed in a tight winding-sheet, gathered at the neck, and marked with a row of small crosses down the body, the coped lid has a floriated cross upon it.

In an illumination in the Cott. MS., Claudius B. IV. folio 74, (date eleventh century,) the tight-fitting garment in which the corpse is wrapped is diapered with a pattern of quatrefoils within squares.

Other very interesting examples of similar character may be seen in the MSS., Bib. Reg. 14. cvii.; Nero, D. I. Harl. 603, Plut. xxviii. 1 &c.

The *designs* in both incised floor-crosses and coffin-stones very much resemble one another; it will be convenient, having first treated of the peculiarities of coffin-stones, then to treat of the designs of both together. Further information, which can be more conveniently introduced in that form, will be found in the notes to the several examples, page 59, et seq.

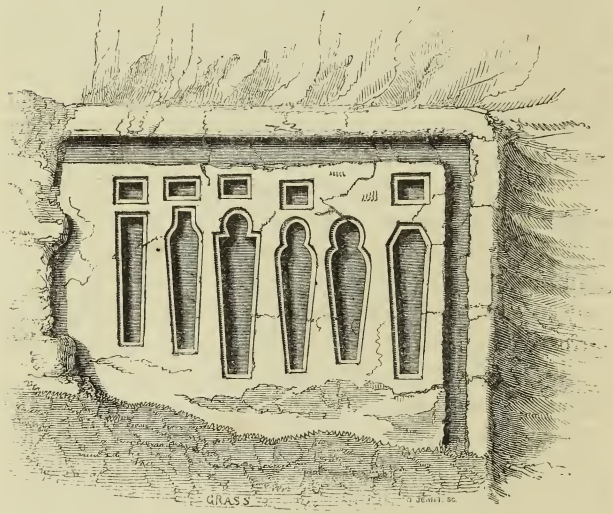
STONE COFFINS.

The cist of many stones which has frequently been found in cairns or tumuli of stones, and also in the soil, and which has generally been attributed to the British inhabitants of the island, may be considered as a species of rude stone coffin. Perhaps, however, the stone coffin in the modern meaning of the term, may be more immediately derived from the Roman sarcophagus or cist of a single block of stone. Many of these have been found in England; some of the later ones have roughly coped or arched lids.

In Swinton Park, Yorkshire, are two valuable examples of early cists; one—like the proper stone coffin—has the base narrower than the top, and its lid is coped: the other has the lid rounded at the sides and ends, and flat at the top, like a flat-bottomed boat: both these are engraved in the Archæol. Journal, vol. v. p. 46. Mr. Tucker thinks that these belong to the end of the Romano-British period.

The proper stone coffin is formed of a single stone, (though examples do occur in which modern coffins are composed of two or more stones, at Llantwit for instance, see p. 87,) it is rather higher at the top than at the base, and in width tapers also from head to foot. Sometimes the interior excavation corresponds with the outside throughout; but very frequently the interior corresponds with the exterior only up to the shoulders, and then there is a small rounded excavation to fit the head; see Plate LXXIV. and the cut on the next page: frequently a small hole is found in the bottom, it is supposed, to let out the liquid which was used in preserving the bodies.

Some other varieties in the shape of the interior cavity occur, but they are neither numerous nor important; it is rather curious that most of these should be brought together in the corner of an ancient churchyard at Heysham, Lancashire, of which a representation is here given.



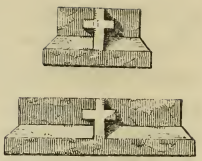
These graves are cut in the rock, the trench which surrounds them on two sides was for the foundation of the churchyard wall. It is difficult to determine the date of these graves; the church is most probably of Saxon date; another church was built at the foot of the hill in early Norman times, but the church here may also have been used, and even if not, interments may have taken place in the old churchyard, so that we cannot limit their date by this. Perhaps the most curious feature about them is the square excavation at the head of each, which was

probably intended for the heart or intestines, though it is difficult to imagine that the custom of embalming and consequent disemboweling, though undoubtedly not unusual, was yet so very common as would appear from this. The first and third (counting from the left) are the most common shapes; the second is very rare, the fourth and fifth are also rare, their outline exactly resembles that of a corpse prepared for interment, after the fashion before mentioned; an example like the sixth occurs in an illumination in the Harl. MS. 603, Plate XXVIII. 1, fol. 28, (of late eleventh century date.) Sometimes, especially in late examples, the coffin is a regular oblong chest.

There are several lids of the same shape as the example from Oakley, Plate XLII.: it is therefore very likely that the coffins had the same shape externally, and perhaps also internally.

The sides of the coffin were sometimes ornamented, and it appears that the coffin was then placed above ground, as in the fine example from Coningsborough, Plate XXXVII., whose front is covered with bas-reliefs. In Gough, vol. i. p. liii., is a representation of one which was dug up at the east end of Lincoln cathedral, and is now in the possession of E. J. Willson, Esq., of Lincoln; it is ornamented with interlacing circles something like those on the Llantwit stone, Plate LXVII., and is of Norman date[1]. Another famous one of Llewellyn, Prince of Wales, A.D. 1240, exists at Llanwrst church, Wales. Another at Cashel, Ireland, is engraved in Plate LXXIV. Another exists at Barnack, Northants. Representations of them are very common in illuminated MSS., for instance there are specimens in the Matthew Paris before mentioned, Bibl. Reg. 14, c. vii., at pp. 112, 198, 213, &c. At Silchester is a

[1] A drawing of this coffin which Mr. Willson kindly sent for this work, unfortunately was received too late to be used.



Head of stone coffin, Silchester.

coffin which has each end ornamented with a cross, represented in the margin. In the grounds of J. Staniforth, Esq., near Sheffield, is a curious stone coffin which has been formed out of the lower part of the shaft of a Saxon standard cross, the remaining sides of which are decorated with elegant scroll-work, similar to that on the edge of the cross at Ireton[m], Cumberland, and the east side of that at Eyam, Derbyshire.

Generally, however, the coffin was plain, and it was just so much sunk into the earth, that the lid formed part of the pavement of the church, or lay at the surface of the churchyard, and served for both coffin-lid and monument[n].

This lid was of a single stone, and appears to have been fastened upon the coffin sometimes with mortar or cement, sometimes merely by its own weight.

Stone lids were also placed over wooden coffins; several stone lids were found in A.D. 1847, in Horningsea churchyard, Cambridgeshire. Beneath that on Plate LII.* was a stone coffin; beneath the others, on Plates LIII. and LXV., bones and fragments of the wood coffins.

[m] Engraved in Lysons' Cumberland.

[n] Among the capitula made in the reign of King Æthelred, A.D. 994, is one which shews that the graves were not always made level with the floor of the church: the whole of it is worth transcribing. Cap. ix.: "It hath been an antient custom in this country to bring the dead often within the churches, and thus to make cemeteries of those places which have been consecrated to the worship of God. Now we desire that from henceforward no man be buried in the church, unless he be of the sacerdotal order, or (at least) a holy layman; so that it be known that by the sanctity of his life he deserved to have his body buried there. We do not however wish that bodies which have been formerly buried in the church, should be cast forth; but where mounds appear, let them be either buried deeper in the ground, or else let a way be made over them, and let them be brought to a level with the pavement of the church, so that no mounds appear there. But if in any place there should be so many graves that this cannot easily be done, then let those places be used as cemeteries, and let the altar be removed; and there let churches be built where men may offer unto God purely and reverently."—Spelman's Concilia, p. 266.

Wooden coped lids were also sometimes used; on Plate LII.* is a representation of one in Winterborne church, Bucks, (engraved in Gough, vol. i. p. cvii.,) and it would appear that this wooden lid formed the monument. Wooden monuments, we know, were not unusual, for many very fine wooden recumbent effigies remain, as at Little Horkesley, Essex; Hildersham, Camb., &c. Also in Nicholls's History of the Franciscans at Leicester, is the representation of a monkish funeral, where the body is being conveyed to the grave in a wooden chest or coffin which has a coped lid°.

In Sussex, where iron foundries existed from an early period, cast iron coffin-slabs occur. There is an example at Burwash, Sussex, with a small cross and inscription, "ORATE PRO ANNIMA JOHNE COLINS." A kindred example of later date exists at Crowhurst, Surrey, which bears a figure in shroud, (Anne Forster,) kneeling children, shields, and inscription, date A.D. 1591. An example with inscription only exists at Cowden, Kent.

There is another curious variety at Chelsfield, Kent; under a monumental arch is inserted a coffin-lid of later date than the arch, and of the same shape as that of William Rufus, Plate XXXVII., and upon one of the sloping sides are brass figures of the crucifix, St. Mary and St. John, and on the base an inscription in brass to Robert de Brun, priest A.D. 1417.

No raised cross slabs remain of so great antiquity as some of the incised cross slabs which have been noticed, though, if we may include the two cist-lids from Swinton in our list of coffin-lids, we arrive probably at a period as early as the fifth century. One of these has indeed all the character of an ordinary plain coped coffin-lid, the ridge, which is boldly rounded, is 6½ inches higher than the edge, the

° Bloxam's Monumental Architecture.

stone quite plain, and does not taper from head to foot. Next perhaps in point of date come the curious semicircular or arched stones, one of which, from Repton, Derbyshire, is figured in Plate XXXIII. It appears probable that these were sometimes placed over the grave, perhaps over the cist. It is certain, however, that this was not always the case, for in Penrith churchyard four of them enclose the grave, two on each side, while at the head and foot are tall pillars bearing crosses and other ornaments in relief. (Engraved in the Archæologia, vol. ii.)

Two examples from Bedale, Yorkshire, which have some features in common with the Repton stone, are given in Plate XXXIII.; these are perhaps of the eighth or ninth century or even earlier. Another of similar character to the last was discovered at the church of St. Dionys, York; here too the section of the stone is arched rather than coped; at the junction of the arch with the sides and along the ridge runs a kind of cable moulding; one side has animals in low relief which appear to have some symbolical meaning, the other side is covered with strange dragon-like monsters, with wings, tails, &c., going off into the intricate interlaced work, so commonly found in the illuminations of early Anglo-Saxon MSS. Its date may be the seventh or eighth century.

The curious stone from Heysham, Northumberland, exhibited in the frontispiece, is probably of near the same date; an account of this will be found in the notes, p. 74. At Bakewell was found a small acutely coped stone, the ends being sloped as well as the sides, like that of William Rufus, Plate XXXVII.; along the ridge and down the angles is the same cable moulding as in the last example; one side has triple triangles &c. of knot-work, the other is divided down the middle by a broad panel formed by a fillet interlaced in a lozenge pattern, the remainder of the

side being filled with animals; one end has defaced knot-work, the other a device of two griffins back to back with a pillar or tree between them. This interesting stone is small, 3 ft. 4 in. in extreme length, and tapers slightly from head to foot. At Dewsbury and Laughton le Morthen, Yorkshire, are stones of similar character.

Another arched stone probably of rather later date than the above, covered with sculptures of very conventional foliage and branches, exists at Brechin, co. Angus, Scotland, and is engraved in the thirteenth plate of Mr. Chambers's fine work on the "Sculptured Monuments of Angus."

After this perhaps in date comes the *flat* slab with a cross upon it, found in Dover market-place, Plate xxxv. But for the inscription upon this stone we might think it of much later date, so different is it in character from the preceding and the few succeeding ones; but the inscription, in Runic character, leaves little doubt that it is earlier than the Norman Conquest.

Next perhaps we may place the stones from Cambridge castle, Plates xxxiv. and xxxv., which, like the last, have the cross for the chief feature in their design, the spaces of the stone being filled up with knot-work; of about the same date is the small stone from Barningham, Yorks., Plate xxxv., which is covered with knot-work, without any cross. These are all of ante-Norman date.

Fragments of two other coped stones, probably of the latter part of the eleventh or of the twelfth century, were also discovered at Bakewell; one has a series of chevrons, moulded like the ordinary Norman chevron moulding, running down each side from head to foot, the other has a roll on the ridge, and each side cut so as to resemble three overlapping rows of tiles. The roof shape was probably given to these stones in order to throw off the wet, and to

prevent the lodgment of dust and dirt, and here we see the artist has preserved the primitive idea.

We find now that flat and slightly and highly coped stones are equally common. The plain highly coped stones of William Rufus, and of Juga Bayard, Plate XXXVII., both belong to the very beginning of the twelfth century, the interesting stone from Coningsborough, Plate XXXVII., covered with sculptures, is probably of the beginning of this century. Another shape of the coped stone is shewn in that of Bishop Ralph, A.D. 1123, Plate XXXVIII.; somewhat similar in the general form of the stone, though far more elaborate and beautiful in design, is that of Maurice de Londres, c. A.D. 1150, Plate XXXIX. Probably all the examples from Plate XXXVI. to Plate XLI., belong to this century; a simple inspection of them will be sufficient to shew the great variety of designs which were in use during this period.

In the thirteenth century, as also in the succeeding centuries, we still find all shapes of the raised cross slab, both flat and coped; the stones of Abbat Alan, A.D. 1202, Plate XLII., of Urian de St. Pierre, A.D. 1239, Plate LII., of William Plantagenet in the Temple church, A.D. 1256, Plate LII., and of Prior William de Basing, A.D. 1295, Plate LXVII., will prove this point. Plates XLII. to LIV. are probably all of this date, and will sufficiently shew without detailed description, the style of work and design of the period.

Plates LV. to LXIV. contain examples all of which are probably of the fourteenth century; those from Tintern, Plate LXI., Dereham, Plate LXIII., and Plate LXIV. may be pointed out as possessing strongly marked fourteenth century characteristics.

Plates LXV. and LXVI. contain examples of the fifteenth century, of which that from Jervaulx, Plate LXVI., may be specially pointed out.

It is, however, somewhat remarkable that while in all other parts of ecclesiastical architecture during these three centuries we find three strongly marked styles, the Early English, Decorated, and Perpendicular, we do not find any corresponding broad distinctions of style in these gravestones. Ornamental work peculiar to these styles frequently occurs upon them; but almost as frequently there is so little of peculiar character in the design, that it requires considerable familiarity with the subject to be able to assign, within a hundred years, the probable date of a slab within this period; and in some instances the designs are so utterly void of any thing like character, that they may be of almost any date.

When stone coffins went out of fashion, (about the end of the fifteenth century,) the coffin-shaped stone still continued in common use as a covering to the grave, with little or no alteration in its shape or dimensions. Indeed the coffin-stone never has gone out of use, and is still very common in all the southern counties. In Weston churchyard, Hunts., are some very well-shaped specimens of the seventeenth century; they are flat, taper from head to foot, have no cross, but an inscription round the margin, and are placed on brick graves. In St. Mary's churchyard, Hunts., is one slightly coped with a bold roll on the ridge, and an inscription running lengthwise, to Thomas Dales, churchwarden, A.D. 1675. In the churchyard of Standlake, Oxfordshire, are several examples of the last and present century.

The very late ones are generally semicircular instead of being coped, and are widest at the shoulder, tapering towards the head and feet, and are generally accompanied by a headstone bearing an inscription; of this kind examples abound in the south of England.

There is a variety of the simple highly coped coffin-lid, which is sometimes met with; viz., where instead of one simple ridge, there are two, crossing one another at right angles, giving the idea of the roof of a cross church. The ridges are finished with a bold roll, so that the two rolls crossing at right angles form the symbol of the cross, as at Fingall, Yorks., Plate LXII., also at Bredon, Worcestershire, Plate LXII., where the gabled ends are ornamented.

Double coffin-stones also occur, having two crosses upon them: as that of Sir Adam de Cliderhow, at Ribchester, Lancashire, Plate LXIV., where the slab is divided into two compartments, each has a cross under a canopy, and an inscription runs round each division, one commemorating Sir Adam, the other his wife. Also one at Goosenerg, Plate LXIV., which has two crosses, each with a shield at the base, and other ornamental work, the whole stone being surrounded by a border of pateræ.

We find several French examples of these double stones in the Gagnières collection; they are generally placed over two successive abbats, and have two pastoral staves, each under its canopy, with a separate inscription to each abbat.

There is another kind of double stone where the stone is not divided into two compartments, but it is about double the usual width, and is charged with two crosses, each accompanied by appropriate symbols; it is clear that they have been placed over two persons, and both these and the preceding stones were probably the lids of double stone coffins, such as that called Rosamund Clifford's[p].

There is such a stone at Chollerton, Northumberland, Plate LX., where the sinister cross has a sword beside it, the dexter a book: another at East Shaftoe, Northumberland, Plate LXV., where the sinister cross has

[p] The author's reference to the locality of this curious double coffin has been mislaid.

a sword beside it, the dexter a pair of shears: another at Aycliffe, Durham, Plate v., where the sinister cross has a sword, pair of pincers, square (or hammer), and a small cross patée; the dexter a key and pair of shears: another at Forcett, Yorkshire, with two crosses which are run into one another, in the same way as the three on the slab from St. Peter's at Gowts, Plate XIII.; the sinister cross on this slab has beside it a sword with curious projections which look like parts of the belt, the dexter cross has two keys.

There is one class of stones, which might be classed either as incised stones, or as coffin-stones. The upper part of the device consists of a floriated cross within a circle, and the cross is thrown into relief by cutting away the remaining part of the stone within the circle to the depth of about $\frac{1}{8}$ of an inch or more. Generally the sunk part was filled up with plaster or pitch. Those from Bakewell, Plates XXXVIII., XL., XLII., XLV., XLVI., &c., are specimens of this class. Those from Aycliffe, Plate v., and Rushen abbey, Plate XLIV., are treated in a similar manner.

We not uncommonly find stone coffin-lids without any cross upon them. Thus at Gosforth, Northumberland, is a well-coped stone, with only a roll or bead round the edge; at the same place is another stone well coped, with a roll along the ridge, both engraved in the Archæol. Æliana, vol. ii. p. 243. Highly coped but perfectly plain stones are frequent, as at Barton, Camb., &c.

At Jesus college chapel, Cambridge, is a well-known stone, acutely coped in the same way as that of William Rufus, Plate XXXVII., without any cross, but with the inscription

✠ MORIBUS : ORNATA : JACET

✠ HIC : BONA : BERTA : ROSATA.

the monument probably of some nun of the thirteenth

century, who was buried here while the chapel was still a part of the priory of St. Rhadegunda. A similar stone was found on the site of Belvoir priory with the inscription "✠ ROBERT . DE . TODENI . LE . FVDEVR." Both these are engraved in Gough, vol. ii. pl. xvi. p. ccxlvi.

There is another very interesting developement of the simple coffin-stone, which requires notice. Sometimes a head was sculptured above the cross representing the deceased, as in the monument of Emote de Hastings, Plate LXVII., at Bitton, Gloucestershire; in that of Prior William de Basing, Winchester, A.D. 1295, Plate LXVII.; in that of a female at Bottesford, Notts., Plate LXX.; in one at Silchester, Plate LXIX., where there are two heads; one at Llandaff cathedral has two heads, male and female, over a cross with lily terminations; the inscription (illegible) is French in Lombardic character; date probably the fourteenth century; figured in the Archæologia Cambrensis, vol. iii. p. 320.

At Silchester is a slab, Plate LXIX., where the head is placed in a sunk quatrefoil, so as to give the idea of there being a quatrefoil hole cut in the coffin-stone, through which the face of the deceased is visible[q]. One somewhat similar exists in Merton college chapel, Oxford, of Richard Camsall, D.D., figured in Gough, vol. ii. pl. vii. fig. 2.

An interesting late example exists at Llanvihangel Aber Cowin churchyard, Glamorganshire: on the lower part of the stone is a plain calvary cross; over it a half-length figure in falling ruff, with the hands clasped in prayer; round the cross is the inscription, ✠ DEUS RESIPIT ANNIMOS . . . ORUM IN MISERICORDIAM; and on three sides of the stone, ✠ HEARE LYETHE IN GRAVE THE BODYE OF GRIFFITHE GRANT SONE TO RICHARD GRANT AND MARGET VETRFIS A . . . . . DECEASED THE 4 DAYE OF MAY ANNO

[q] When great personages were laid in state, were they not sometimes laid in the coffin with such a hole as this in the lid?

DOMINI 1591; this example is figured in the Archæologia Cambrensis, vol. iii. p. 318. Other slabs, with semi-effigies in bas relief, are figured in Gough, vol. ii. pl. IV., from Billesford and Thurleston, Leicester; Brandon, Suffolk; and Appleby, Westmoreland.

Sometimes the cross was omitted, and we have only the head within a quatrefoil, though indeed the quatrefoil itself forms a cross; as in the very curious example from Lantwit Major, Glamorganshire, Plate LXVII.; in the stones at East Markham, Notts., Plate LXX.; Kingsbury, Warwickshire, Plate LXIX.; Brampton, Derbyshire, Plate LXIX.; at Tuxford, Notts., with chalice and paten below the quatrefoil; at Mansfield Woodhouse, Notts., with two heads, male and female, in quatrefoils. Sometimes the head of the cross is expanded into a large quatrefoil, in which the upper part of the deceased is represented, and the base of the cross into a trefoil where the feet appear, as in the interesting example from Gilling, Yorks., Plate LXVII. A variety of this is at Norton Disney, Lincolnshire, Plate LXX. In the well-known example from Staunton, Notts., of Sir William de Staunton, A.D. 1326, Plate LXVII., a helm or chapelle de fer and shield occupy the place of the cross; and a considerable part of the figure is seen.

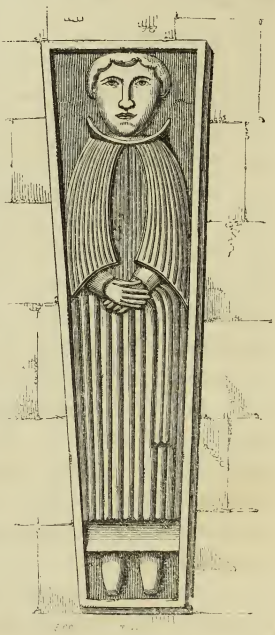
Another very interesting example is at Corwen, Wales, Plate LXXI., where the half length of Jorwerth Sulien is represented in bas relief, on the upper part of the slab, and his feet at the bottom of the slab; while upon the flat middle part the chasuble, stole, and albe are represented by incised lines.

An example of similar character to this is at Bitton, Gloucestershire, where there is the effigy of a knight cross-legged, with one arm holding the shield upon his breast; the head, arms, and shield are in very low relief, the remainder of the figure merely incised. Mr. Albert Way shews this

figure to be that of Sir John de Bitton, who died c. A.D. 1227; figured in the Archæologia, vol. xxxi. pl. v. p. 268.

There are numerous examples of monuments, strictly coffin-lids, in which the whole figure is displayed in low relief; as that of Vitalis, at Westminster, A.D. 1082, and of Gilbertus Crispinus, at Peterborough, A.D. 1117; of the cross-legged knight and ladies at Cashel, Tipperary, Plate LXXIV.; of the lady at Gonalston, Notts., Archæol. Journal, vol. v. p. 11, &c.

A curious specimen of this kind which exists in Gedling church, Notts., is given in the margin. This singular stone has been inserted here because it was very difficult to assign its place in the chronological series. Some of its features are those of a twelfth century design, and Dr. Rock considers it to be of this date, and to be the effigy of a canon regular of the order of St. Austin. The treatment of the design, however, is rather that of a late incised slab than that of a bas-relief effigy; the costume appears to be a rudely drawn surplice and cassock, with the collar of a hood about the neck and a maniple over the left arm, the head moreover has no tonsure. These features would rather indicate that it is the effigy of a post-reformation priest; in some monumental brasses we find post-reformation priests similarly robed.



Gedling, Notts.

Some misapprehension has existed respecting these monuments with heads &c. upon them; they have generally been thought to be very rare, whereas they are by no means infrequent. Again it has sometimes been thought that the simple raised cross slab was gradually developed, through these, into the full-length effigy, which is not the case, for the full-length effigies are not uncommon at the end of the twelfth century, and during the thirteenth; while the crosses with accompanying heads and half-length effigies, are most general in the fourteenth century. The above examples are not mentioned in the order of their date, this arrangement has been attempted in the plates.

The example on Plate LXXII., from Hendon, Yorkshire, exhibits a rare instance of a slab, in which the base of the cross is expanded into a canopied niche in which the deceased is represented, after a fashion sometimes found in monumental brasses.

SYMBOLS.

The following remarks are applicable to both incised and raised cross slabs.

Cross slabs are found both in churches and in churchyards, and in some positions they have a peculiar meaning. Thus the coffin-lid of the founder of a church was frequently very significantly placed as the foundation-stone at one of the eastern angles of the church. Both the eastern angles of the chancel of Attenborough church, Notts., thus rest upon the lids of stone coffins. The stone coffin of a founder, or benefactor, was also frequently placed under an arch in the north chancel wall, and formed the Easter sepulchre, as at Ratcliffe-on-Soar, Notts., and Raveningham, Norfolk.

Sometimes the arch is on the outside of the church, instead of the inside, as at Sawly, Notts., where there is a coffin-lid having on it an effigy in low relief, under a rude arch in the south chancel wall. In the exterior of the south chancel wall of Trumpington church, Cambridge, is a decorated arch, which has probably had a stone coffin under it. It has been suggested that these may be the tombs of persons who have died under penance or excommunication, and were therefore not admitted into the church.

It is very usual to find a cross slab as the threshold of one of the church doors, especially of the south door, or of the south porch; denoting the humility of the deceased, or perhaps alluding to the text, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness." Some of the stones which we find in this position may very probably have been removed there merely to supply a worn threshold stone; but the instances

in which we find them thus are very numerous, and in many cases the stone has all the appearance of being in its original position.

Cross slabs were sometimes laid amidst the encaustic tiles of the church floor, as in Plate L., Woodperry, and form a picturesque relief to the uniformity of the floor.

In the case of a layman, the foot of the cross is laid towards the east; in that of an ecclesiastic towards the west; for a layman was buried with his face to the altar, a cleric with his face to the people. This rule however was not invariably observed.

It is noticeable that the plain cross is very seldom used upon these monuments, but almost always an ornamented cross. The symbolists considered the plain cross to be the cross of shame, and we very rarely find it used in ancient Gothic work; the floriated cross was the cross of glory, and alluded to the triumph of our blessed Lord, and to our future triumph and glory through the cross; it is indeed the cross adorned with garlands. The circle round the cross, which we so often meet with, is intended probably for a nimbus or glory. Sometimes a smaller circle runs through the limbs of the cross, as in the example from Tankersley, Plate XLIII., Melmerby, Plate LII., &c., and may perhaps be intended to represent the crown of thorns: a gable cross at Louth church, Lincoln, has a crown of thorns thus placed. This cross, with a circle round it, is the foundation of very many of the designs, as Plates XLV., XLVI., LI., LVI., LXI., LXII., LXIII., &c., and all of the class mentioned in p. 23.

The amazing variety of pleasing designs which were made from the simple cross or from the combination of the cross and circle, is a good instance of the fertility of invention of the old designers. In the very great number of cross slabs which exist, the instances of the repetition

of the same design are very rare. At Carleton, Notts., we have the same design as in the neighbouring church of Attenborough, Notts., Plate XIV.; at Buckenham Ferry, Norfolk, we have one like that at Horningsea, Plate LIII., another like that at Landbeach, Plate LIV., and another very similar to that at Horningsea, Plate LII.*; and many of the slabs like that at Besthorpe, Plate XLVI., and those like the examples on Plates XLVI., XLVII., &c. bear strong resemblance to each other, but these are the only instances which have yet been noticed. It may be sometimes rather difficult for an unpractised eye, at once to see the cross in some of the complicated designs, but the idea of the cross seems to have been so ever present in the minds of the medieval Christians, that they at once caught at any thing which formed even a remote resemblance to the emblem of our faith; in two intersecting roads they saw the cross, and chose these *cross* roads as places peculiarly suitable for the erection of their village and station crosses; the soldier stuck his sword upright in the earth, and its hilt formed the cross before which he prayed.

In the fourteenth century we frequently find the cross beautifully composed of leaves and branches of the *vine*, in allusion to Christ the true Vine, as in Plates XV., XVI., XVII., XVIII.

The *lilies* so commonly used in the fifteenth and sixteenth centuries, and occasionally earlier, as terminations to the limbs of the cross, were probably in allusion to the blessed Virgin, who shared with her Divine Son the adorations and prayers of the Christians of those times[r].

The *steps* or *mound* so very frequently introduced at the base of the cross, were intended to represent mount Calvary,

[r] "Jesu merci, ladye help," is not an uncommon inscription on these stones, as in one at Kirkby in Ashfield, Nottinghamshire; and at Houghton, Nottinghamshire.

and are technically called "the Calvary." We find the graduated Calvary on very early crosses, for instance, on the Sandbach upright cross, whose date is probably the eighth century. Sometimes instead of the Calvary we find the "*Agnus Dei*," bearing the cross, as in Plate XLVIII.; also in a stone at Much Hadham, Herts., and in one found at Bristol, both engraved in Gough, vol. iii. pl. 18. p. 247. Sometimes the shaft of the cross is piercing the jaws of a *dragon*;—the cross of Christ bruising the serpent's head, as in Plate LII., St. Pierre; this is the case also in a curious slab from Burnt Pelham, Herts., which has also evangelistic symbols, and an angel carrying the soul of the deceased, engraved in Gough, vol. iii. pl. 18. p. 247.

The *fish* introduced in the example from St. Mary, Gateshead, Plate XXII., was one of the mystic symbols of the early Christians; it was a symbol of the Saviour, and acquired this meaning from the fact that the Greek word ιχθυς, "fish," is formed of the initial letters of the words Ιησυς Χριστος Θεου υιος, Σωτηρ, "Jesus Christ the Son of God, the Saviour." It is frequently found on the tombs of the early Roman Christians in the catacombs, for instance, at vol. ii. p. 259 of Aringhi, on the stone of Juliana; and on that of Constant, vol. ii. p. 288. Sometimes the word ιχθυς was written on these Roman monuments at the beginning and end of the inscription just as we should put a cross.

Clement of Alexandria says, "Let our signets be a dove, a fish, or the heavenward sailing ship, the lyre employed by Polycrates, or anchor engraved by Seleucus[s]."

There cannot be any doubt then that the fish was used as a symbol of our Saviour. Yet the not very poetical idea has been maintained[t] that the fish is always a personal

[s] Maitland's Church in the Catacombs: see also p. 213 of that work.

[t] Archæological Journal, vol. i. p. 79.

symbol, and merely denoted that the deceased was a fishmonger. This was most probably sometimes the case; there is an instance of it at Taplow, Buckinghamshire.

Two birds drinking out of a vase or cup is an early Christian emblem: it is found on many slabs in the catacombs; Aringhi, vol. ii. p. 259; Maitland, p. 173, &c. A medieval example of this has recently been brought to light at Bishopstow, near Lewes, Sussex. The same symbol occurs on the upper face of the font at Winchester.

This emblem is strangely travestied in a slab at Bridlington, Yorkshire, engraved in the Archæologia Æliana, vol. ii. p. 168, where we have a fox and goose drinking out of a vase.

The five wounds. In an example at Kirklees, Yorkshire, engraved in Gough, vol. iii. pl. 18, p. 247, there are marks or gashes at the four extremities and at the centre of the cross, with drops of blood issuing from them. These are in allusion to the five wounds in the hands and feet and side of our Saviour. The circles which we sometimes find at the centre and extremities of the cross, as at Temple Bruer, Plate LXXX., may perhaps have the same meaning.

The *double triangle* in the very curious stone from St. Laurens, Jersey, Plate IX., is an emblem of the Holy Trinity. It occurs on the tomb of Richard I., at Fontevraud, and on the brass of Pierre de Boulie, Sire de Charenton, who died 1261.

The symbols of swords, keys, &c., found on many of the stones are personal symbols, and indicate the rank, profession, &c., of the deceased. These symbols furnish us with many interesting and valuable illustrations of ancient objects. Thus we may gather from them a series of chalices of various dates, also series of pastoral staves, swords, shields, &c.; it is not uninteresting, too, to find the ancient shapes of such implements as keys, shears, &c.

Some explanation of these emblems may be useful. The meaning of some of them is well known, but many still remain involved in doubt, and the discovery of the meaning of these doubtful symbols is a very interesting and desirable matter. This object may be facilitated by an enumeration of the examples of them which occur in these stones, and a few remarks upon them.

Crozier, is the symbol of an archbishop. Example, Lincoln, Plate XLI.; perhaps the device from St. Pierre, Plate LII., is a crozier grasped by a hand. In the illumination before mentioned, p. 5, from Matthew Paris, Bibl. Reg. 14. c. vii. fol. 213, the corpse is habited in archiepiscopal robes, and the cross upon the coffin-lid is of the same shape exactly as in the example from Lincoln.

Mitre and pastoral staff. The mitre and pastoral staff of a bishop and mitred abbot were perfectly similar, it is therefore generally impossible, in the absence of inscriptions, to distinguish between their monuments. Example, Chichester cathedral, Plate XXXVIII.

Pastoral staff grasped by a hand, a bishop, or abbot, or abbess. The examples of this are rare on English slabs, though the device is common on abbatial seals: it appears also to have been very common in France on slabs, in the Gagnières collection are many examples of it; in these the hand or arm (in one instance with a maniple) proceeds sometimes from a cloud in the sinister corner of the slab, sometimes from the margin on the sinister side, as if grasped by the right hand; in other examples the staff is sometimes grasped by the left hand, sometimes by the right. Examples, Welbeck, Nottinghamshire, Plate XXXV.; Flaxley abbey, Gloucestershire, where the arm is draped, engraved in "Specimens of Church Plate," &c.; Eccleston priory, Yorkshire; Romsey abbey, arm draped.

Abbesses also carried the pastoral staff: there is a repre-

sentation of this on p. 229 of the MS. Psalter of Queen Mary, A.D. 1553. British Museum. In the Gagnières collection there is a slab on which an abbess is represented holding her staff.

Pastoral staff and book. Probably bishop or abbot. Example, Friary, Bangor.

Pastoral staff, chalice, and wafer. Probably bishop or abbot. Blanchland, Durham.

Pastoral staff, bishop, abbot, or abbess. There are many French examples in the Gagnières collection, where there is a pastoral staff only, and no cross; frequently it is placed under a canopy.

A pastoral staff was usually enclosed in the coffin of a bishop, as in the example at Lincoln, mentioned p. 78. In the Archæological Journal, vol. i. p. 191, is mentioned a French instance of a gilt wooden staff, enclosed (together with hempen shroud, ivory beads, fragments of wax tapers, and inscribed parchment) in the tomb of a prioress. Examples, Margam, Glamorganshire, where the staff without any cross is laid upon the stone, after the fashion so common in France. Another stone at Margam has two staves laid one upon each side of the stone, a cross florée occupying the middle: both these are engraved in the Archæologia Cambrensis, vol. iv. pp. 37, 38; Sulby abbey, Plate XLIX.; Tintern abbey, Plate LXI.; Llandaff cathedral, with inscription to Johannes Lloyd.

Chalice. The symbol of an ecclesiastic. "An ancient writer on ritual observances, cited by Martene, says that the bodies of persons who had received sacred orders ought to be interred in the vestments worn by them at ordination; and that on the breast of a priest ought to be placed a chalice, which, in default of such sacred vessel of pewter, should be of earthenware." (Arch. Journal, vol. iii. p. 136.) There are numerous instances of the discovery of a

chalice in the grave of an ecclesiastic, as in the grave at Exeter cathedral, supposed to contain the body of Bishop Thomas de Bytton, who died A.D. 1306; (Gent. Mag., 1763, p. 396;) in the stone coffin supposed to contain the remains of Hugh de Byshbury, rector of Byshbury, Staffordshire, temp. Edward III., (see Arch. Journal, vol. iii. pp. 136, 138.) We see that the chalice was placed in the coffin of a bishop and of a priest; it was also placed in the hand of a deacon, as a kind of investiture, at his ordination, as represented in the illumination from the history of St. Guthlac, (Arch. Journal, vol. i. p. 286;) and since no symbol has yet been found on any grave-stone, which appears to belong peculiarly to a deacon, the chalice may perhaps have been used as a general symbol of either of the three orders of clergy. Examples, Papplewick, Nottinghamshire, Plate XI.; York, Plate XVI.; Bakewell, Derbyshire, Plate XXXVIII.; Jervaulx, Yorkshire, Plate LVII.; Jervaulx, Yorkshire, Plate LXIII.; Gainford, Durham; Southwell, Nottinghamshire; Ampleforth and Well, Yorkshire; Clinby, Lincolnshire; All Saints, York; Corbridge, Northumberland.

Chalice and paten seem to be pointed out by the note (u)

[u] An interesting summary of the vestments, &c., of the different clerical orders, is given in the ceremony of the degradation of William Sawtree, a Lollard, in A.D. 1400, quoted in Hart's Ecclesiastical Records, from Wilkins's Concilia, vol. iii. p. 258.

"In the Name of the Father, Son, and Holy Ghost, we Thomas, Lord Archbishop of Canterbury, &c., degrade and depose you from the order of priests, and in token thereof we take from you the paten and the chalice, and deprive you of all power of celebrating mass; we also strip you of the chasuble, take from you the sacerdotal vestment, and deprive you altogether of the dignity of the priesthood.

"Thee also, the said William, dressed in the habit of a deacon, and having the book of the Gospels in thy hands, do we degrade and depose from the order of deacons as a condemned and relapsed heretic, and in token thereof we take from thee the book of the Gospels and the stole, and deprive thee of the power of reading the Gospels.

"We degrade thee from the order of subdeacons, and in token thereof take from thee the albe and maniple.

"We degrade thee from the order of an acolyte, taking from thee in token thereof this small pitcher and taper staff, (ceroferarium.)

"We degrade thee from the order of an exorcist, and take from thee in token

as the symbols of a priest. In the abbey church, Romsey, a stone coffin has lately been discovered containing a figure vested in albe and maniple, together with a chalice and paten; the lid was a large slab, which had had a cross florée and inscription in brass. (Arch. Journal, vol. ii. p. 323.) If the rule quoted above from Martene was observed, this must have been a deacon or subdeacon; but it is hardly likely that the rule would be generally observed, the copes and chasubles of those times were far too costly to allow of their being buried with every priest, though we know that priests were sometimes buried in rich and costly vestments. Examples, Jersey, Mont Orgueil, Plate VIII.; Corbridge, Northumberland.

Chalice, paten, and hand in attitude of benediction. Examples, St. Andrew's, Newcastle, Plate LVI.; Sproatley, Yorkshire.

Chalice, paten, and wafer. Priest. Examples, Newcastle; St. Morcas, Plate XI.

Chalice and book. This book is perhaps the Textus or Gospels, and the symbols have been thought to be those of a deacon. We have seen that there is a probability that the chalice was used as a general symbol of an ecclesiastic, in the note (u) we see that the Textus was peculiar to the deacon. Nevertheless, these symbols, chalice and book, do occur on the grave-stones of priests; for instance, on an incised slab at Ratcliffe-on-Soar, Nottinghamshire, where the inscription is defaced, but the figure is vested in a chasuble, a priestly robe. On some of the tall crosses represented in Mr. Chambers's work on the Sculptured Monuments of Angus, are figures holding books; for instance, on the

thereof the book of exorcisms.

"We degrade thee from the order of readers, and take from thee in token thereof the book of divine lessons.

"Thee also, the said William Sawtre vested in a surplice as an ostiary, do we degrade from that order, taking from thee the surplice and the keys of the church," &c.

cross at Invergowrie. These figures cannot be pronounced to be ecclesiastics, but they are not habited in ordinary civil costume, and their habit certainly appears very ecclesiastical. Examples, Marisk, Yorkshire, Plate v.; St. Ouen's, Jersey, Plate ix.; Lenton, Nottinghamshire, Plate xii.; Holme Pierrepoint, Nottinghamshire, Plate xxiii.; Kirkwood, Yorkshire, Plate xxviii. (marked Topcliffe, Yorkshire); Great Salkeld, Cumberland; St. Mary's, Leicester; Nuttal, Nottinghamshire; Marisk, Northumberland, Plate xliii.

Chalice, book, and hand in attitude of benediction. Probably a priest. Example, Barnard Castle, Durham.

Chalice and cruet. Probably of a priest. The cruet may be that in which the baptismal chrism was kept, so that the chalice and chrismatory typify the two great sacraments. These symbols occur on an incised cross slab at Southwell, (Gough, vol. iii. Plate 18, p. 247,) with two inscriptions to two vicars of the church.

Shield, may probably denote a knight. We find in the Gagnières collection some stones with shield and inscription to knights.

It is not unlikely that the shield had generally armorial bearings painted upon it: we frequently find the outline of the bearings incised in the stone, or cut in relief upon it; it is very improbable that a medieval artist would leave a shield thus half finished and imperfect.

It will be seen that the shield is sometimes placed upon the shaft of the cross, sometimes on the dexter side, sometimes on the sinister, sometimes as a base to the cross, sometimes upon the calvary. It does not appear that any meaning is to be attached to these positions, unless the last two are intended to denote the piety or humility of the deceased, who thus puts himself at the foot of the cross. An example in the Gagnières collection from the Abbaye

de Barbeau, has no cross, but a shield and strap, to "Dominus Gilo de Vernoto Miles." Another from the parish church at Chevry en Brie has three shields with armorial bearings, two and one, with an inscription. No such instance of a shield unaccompanied by a cross occurs on any English slab. Examples, *as a base to the cross*, Johan Fitz-Alain, at Haughmond abbey, near Shrewsbury, Plate XIII.; Goosenerg, Yorkshire, Plate LXIV., charged with the arms of Price; at Brecknock, engraved in Gough, vol. iii. p. cxv.; Rumpton, Nottinghamshire, arms of Talbot and date 1450; another at the same place, arms of Stanhope and date 1410, (both engraved in Thoroton's Nottinghamshire); *shield on the calvary*, Houghton, Nottinghamshire, with arms of Talbot, (Thoroton's Nottinghamshire); *four small shields*, St. Neot's, Bedfordshire, Plate XIX.; *shield upon the shaft*, Chester cathedral, Plate XXIII.; Peterborough, Plate XXV.; Llanlivery, Plate XXX.; *shield beside the cross*, Chetwynd, Plate LVIII. (round shield); Clifton, Nottinghamshire; Dore abbey, Hertfordshire, (Gough); Kirk Deighton, Yorkshire, (arms of Ross, Gough, vol. iii. pl. v. p. cxv.); Tankersley, Yorkshire, (Richard Horseley, A.D. 1435, Gough, vol. iii. pl. 18. p. 247); Repps, Norfolk; Melmerby, Cumberland.

Shield and sword, probably a knight. Sometimes the sword is placed on one side of the shield, sometimes on the other; sometimes the sword is placed behind the shield, either perpendicularly with the point downwards, or obliquely. Examples, Broham, Westmoreland, Plate VII.; Garstang, Lancashire, Plate LVIII.; Chollerton, Northumberland, Plate LX.; Kirkby, Nottinghamshire, Plate LXI.; Bolum, Northumberland; East Shaftoe, Northumberland, Plate LXV.; Newton Rigney, Cumberland; Melmerby and Greystoke, Cumberland, (Lysons); Kirkby Stephen, Westmoreland. There is an exceedingly inter-

esting example at Haltwhistle, Lancashire, which has a sword and shield with armorial bearings on one side of the cross, and a palmer's scrip embroidered with the same badge on the other side; shewing probably that the knight had become palmer, or had died whilst performing a pilgrimage. The badge upon the scrip appears to indicate that it was the custom with men of noble birth thus to use their distinctive badges, even upon pilgrimage, when their arms and knightly dress and other earthly vanities were laid aside.

Shield and helmet, probably a knight. Examples, St. Magnus, Orkney, Plate XXI.; Ainstable, Cumberland, Plate XXII.; Stanton, Nottinghamshire, Plate LXVIII.

Sword and spear, a knight. Example, Ribchester, Lancashire, Plate LXIV.

Sword, generally considered the emblem of a knight; Grose mentions it as an emblem of an abbot with temporal authority, and attributes a stone with a cross and sword at Bala Sala, Isle of Man, to an abbot of Bala Sala. It may have been the emblem of an esquire, a man at arms, in short of any man who commonly wore a sword. In the Gagnières collection is a French example from the Abbaye de Barbeau, which has a sword and belt, with no cross, under a canopy, with the inscription, "Johannes Dominus de Audesello." Another from the same place very similar, with the inscription "Aubertus Frater ejus." Examples, Brougham, Westmoreland, Plate IX.; Bassenthwaite, Cumberland, Plate XXII.; Rushen abbey, Isle of Man, Plate XLIV.; St. Pierre, Monmouthshire, Plate LII.; Diserth, Flintshire; Gosforth, Northumberland, (Arch. Æliana, vol. ii. p. 243); Camboe chapel, Northumberland; Gilling, Yorkshire; Dewsbury and Thornton, Yorkshire, (Gough); Bala Sala, Isle of Man, (Grose); Washington, Durham, with inscription to Jacobus Sanderson, (Gough); Dereham,

Cumberland, with inscription, "Kestula Radulfi," (Lysons); Irthington, Cumberland, with inscription, "Hic jacet Radulfus," (Lysons); St. John's, Chester, with inscription to John de Serjam, (Lysons); Wycliffe, Yorkshire, (Gent. Mag. 1812, p. 321); two at Rhuddlan, Denbighshire, (Archæologia Cambrensis, vol. iv. p. 47); Thormanby, Yorkshire.

Sword and book, meaning doubtful. Example, Newbigging, Northumberland.

Sword and knife, knight or man at arms probably. Example, Castle chapel, Newcastle.

Sword and mantel de fer, knight probably, or man at arms. Example, Rhuddlan, Denbighshire.

Sword and harp, of doubtful meaning. The symbols naturally suggest ideas of the warrior minstrels of the days of chivalry, but in fact nothing can be adduced to support this poetical idea. The sword and harp appear on a tall cross at Auldbar, co. Angus, (date perhaps eighth, ninth, or tenth century.) Example, Heysham, Lancashire, (Whittaker's Richmondshire, vol. ii. p. 319.)

Helmet, unaccompanied by other symbols, has not yet been met with in English slabs. There is a French slab in the Gagnières collection from the Abbaye de Barbeau, which has three helmets, one and two, the upper one crowned, to "Hernoule nostre seigneur le Roi de France et Jehanne sa femme."

Sword and bugle. Enough of the inscription remains on one of the slabs which bear these symbols, to suggest that its subject was an officer of Englewood Forest. This strengthens the idea which naturally suggests itself, that these symbols denote a forest ranger or keeper. Examples, Darley, Derbyshire, Plate IX.; Great Salkeld, Cumberland, Plate XIII.

Axe. Knight or man at arms. See p. 63. Examples, Bakewell, Plate VII.; Brecon priory; Chelmorton, Derbyshire.

Bow and arrow. Most probably a forester. It may be noticed that a cross-bow has not yet been met with among these symbols. Example, Bakewell, Derby, Plate XLVI.

Bow, arrow, and bugle. Probably a forester. Example, Papplewick, Nottinghamshire, Plate XXVII.

Knife. May perhaps be the symbol of an "Ecuyer trenchant," or the official "kerver" in some great family, which was a post of honour. Examples, Papplewick, Nottinghamshire, Plate XXIV.; Lichfield cathedral, (Gent. Mag., vol. lix. p. 467.)

Knife and dredging box. Symbols of a cook. The only example on which they occur is that of William Coke. See p. 8.

Horse-shoes, tongs and hammer. There cannot be any danger in assigning these emblems to a smith or farrier. They appear on the seal of "Ralph farrier of the bishopric of Durham," as the symbols of his craft; engraved in the Arch. Journal, vol. iv. p. 149. Example, St. Peter's, Jersey, Plate VIII.

Shears. We find two types of shears, one sharp-pointed the other with square ends. The latter kind is probably that which the clothier used to shear his cloth, i. e. to cut the nap; the blunt ends being intended to preserve the cloth from injury; so that we may assign this symbol to the clothier.

It is possible that the sharp-pointed shears may also be an emblem of the woolstapler, or clothier. On the Dereham slab we find them associated with what looks very like a comb. On early slabs in the catacombs we find the pointed shears, not unlike these medieval ones in shape, and the comb and speculum, or magnifying glass, which was then and still is used for examining the quality of cloth, and an instrument like a cleaver, probably a scraper

of some kind[x]. These were undoubtedly symbols of the cloth or wool merchant.

Yet it is almost certain that the shears were sometimes used as the symbol of a female. We find them in double cross slabs, Plates v., LXII., LXV., placed beside the dexter cross, which we suppose to belong to the wife; we find them in two instances on slabs which have inscriptions to females, Plates LVII. and LXVI.: we cannot doubt then that sometimes these implements of housewifery were used as a female symbol. For remarks on this subject see Archæological Journal, No. XX. p. 253. In an example at Blidworth, Nottinghamshire, the shears are of the modern shape working on a pin. Examples, Bakewell, Derbyshire, Plate v.; Hexham, Northumberland, Plate LVII.; Horton, Northumberland, Plates LX. and LXVI.; Camboe chapel, Northumberland; Wycliffe, Yorkshire, (Gough); Kirkby in Ashfield, Nottinghamshire, (Gough); East Shaftoe, Northumberland; Rokeby.

Shears and key or *keys.* Probably a female symbol, they occur on double slabs beside the dexter cross, at Aycliffe, Northumberland, Plate v., and at a church near Darlington, Durham, also on single slabs at Newbigging, Northumberland, and Bamburg, Northumberland, and at Bakewell, Derbyshire, Plate VI., and Greystoke, Cumberland.

Key. May have been the symbol of the steward of a nobleman's household, or of the mayor of a corporate town. At Wing, Buckinghamshire, on the brass of Thomas Coates, porter at Ascott hall, there are a key and staff. Examples, Bakewell, (Arch. Journal, vol. iv. p. 48); Margam, Glamorganshire.

Shears and comb. Cloth or wool merchant. The comb occurs on many of the upright crosses in Mr. Chambers's Monuments of Angus.

[x] Maitland, p. 223.

Shears and book. Difficult of explanation; may not the book be in fact a comb with the teeth omitted or obliterated. Example, Bakewell, Derbyshire, Plate LVII.; Dereham, Cumberland, Plate LXIII.

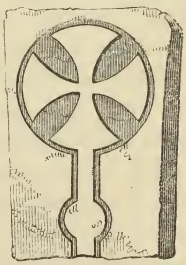
Scissors and gloves, on a staff or stand. A glover. A slab at Fletching, Sussex, has in brass a pair of gloves and an inscription to Peter Denot, glover. Gough (vol. ii. p. cccxxxv.) mentions another brass shield bearing a pair of gloves to John Altayn, glover, A.D. 1449. Example, St. John's, Chester.

Fish and key. It is difficult to imagine that a man carried on such dissimilar trades as those of fisherman and locksmith: very probably the fish is here the mystic ιχθυς, the key perhaps the symbol of a woman. Example, St. Mary's, Gateshead, Durham, Plate XXII.

Square. Perhaps a carpenter or a mason, or a freemason. Example, Thornton abbey, Lincolnshire.

Bell and crucible, or *pot of metal.* Probably a bell-founder, an artist of considerable importance in the middle ages, when a form of prayer, made for the occasion, was always repeated before a bell was cast, and the bells themselves were baptized. Example, St. Dionys, York.

Trumpets. Perhaps of some trumpeter, or they may be merely a punning device, as in the case of Sir Roger de Trumpington. They occur, incised, on a raised cross slab found near the Guildhall chapel, London, with the inscription ✠ GODEFREY : LE : TROMPEUR : GIST : CI : DEV : DEL : ALME : EIT : MERCI.



Bakewell, Derbyshire.

Cross patée within a circle. It has been conjectured that this symbol indicates the deceased to have been a Knight Templar.

Mr. Richardson (Archæological Jour-

nal, vol. i. p. 49) shews that the effigies at the Temple church are not those of Templars, and that there are no monuments in England which bear the symbols which we should expect to find on a Templar's tomb. On some of these cross slabs however we find the badge of the Temple, the cross patée within a circle, and in several cases, for instance the slabs from Trumpington, Plate LIII., and from Chesterton, Plate LIII., it is clear that this is not merely one of the innumerable forms in which the device of the cross and circle is presented to us on these slabs, but is a something introduced upon the slab in addition to the cross,—a symbol of something, and very probably of a Knight Templar.

There are some other sculptures whose meaning is far more difficult of explanation.

The most frequent and puzzling of these is the ornament about the middle of the shaft of the cross, which occurs in Oakington, Cambridgeshire, Plate XLV.; Stanford in the Vale, Plate XLVII.; Horningsea and Trumpington, Cambridgeshire, Plate LIII.; Landbeach, Cambridgeshire, Plate LIV.; Southwell, Nottinghamshire; two at Rumsey, and one at Steeple Gidding, Huntingdonshire, (Gough, vol. i.); three at Buckenham Ferry; and one at St. Mary Magdalen, Wiggenhall, at Watlington, and at Sandingham, Norfolk; and in many other examples. In some examples it looks merely like a riband, in others the stiffness of its form and the addition of an arrow negative this supposition; besides, a riband would assume more free and fanciful forms and not always the stiff form which we see pretty accurately preserved in all the examples. Various conjectures may be offered, but none appear very likely; for instance, are they hinges, as though the coffin-lid were supposed to open like a chest at the ridge;

are they after all merely ribands; many of these designs were doubtless copied from processional crosses,—is this any appendage by means of which the tall and perhaps heavy cross was steadied while being carried: does it represent some implement?

We sometimes find large circles introduced, as in the example from Bungay, Suffolk, Plate x.; are these intended to represent chaplets or garlands placed upon the coffin?

Those which occur on the coffin-lid at Repps, Norfolk, (Arch. Journal, vol. iii. p. 268,) two above the limbs of the cross and one upon the shaft, may perhaps admit of a different explanation. It was a very ancient practice in representations of the crucifixion to represent the sun and moon by two circles over the cross; such occur on the cross at Aycliffe, Durham, (Arch. Journal, vol. iii. p. 260.) These circles above the cross here may have this meaning. It is possible that the diagonal sculptures in the middle of the stone, and the circle on the shaft, may be the *A. Ω.* which occur on many early grave-stones, for instance, on the stone from Hartlepool, Plate III.

Sometimes we have two round ornaments about the size which the paten usually has, as on the slab from Bilborough, Nottinghamshire, Plate LVIII.; on another slab lying beside this there is the same cross, but these two ornaments are placed above the limbs of the cross. The same ornaments occur on a fragment of a raised cross slab at Stanton Harcourt.

We frequently find small round ornaments, as in an example at Camboe chapel, Northumberland, which has a sword on one side of the cross, and a row of these ornaments on the other; are they merely ornamental, introduced for the purpose of filling up blank spaces of the stone, or are they significant? We find them also associated with the crozier; in the illumination representing the entombment

of an archbishop, mentioned at p. 5, the coffin-lid bears a crozier with a row of these ornaments down each side of the shaft, they like the crozier being coloured yellow.

The spear-head shaped ornament introduced upon the small stone at Papplewick, Plate XIV., of which stone there is also an exact duplicate at the same church; is it a spear-head, or a trowel, or a child's toy—for the stone is only large enough for a child?

HEAD-CROSSES.

Probably the earliest kind of sepulchral monument in the world was the pillar-stone, a rude unhewn stone set up to mark the place of burial of some great man. These appear to have been used by all primitive nations; many such stones remain in Britain. That many of these were sepulchral is proved by the inscriptions which not unfrequently appear upon them, and by the fact that an interment in a cist has been discovered under one in Scotland[y].

After the Christian era, these pillar-stones began to be ornamented with a cross or other Christian symbol, either incised or in low relief, as in the examples on Plates lxxv. and lxxvii.; sometimes the ornaments were very elaborate, as in the interesting examples on Plates lxxvii. and lxxviii. In some localities these pillar-stones continued in use to a very late date; on Plate lxxxii. is an interesting one from the Isle of Man, A.D. 1489. The examples on Plate lxxxiii. are so late as A.D. 1566 and 1631; and others exist in different parts of Ireland, at Dunkeld cathedral, Scotland, and elsewhere.

Some of these stones have a socket at the top, into which probably a cross was fitted, as the stone of Cirusius, Arch. Journal, vol. iv. p. 307.

In time the upper part of the stone itself was cut into a cruciform shape, and the pillar-stone became the tall sepulchral cross, as in the examples on Plate lxxix. Of these pillar-stones and sepulchral crosses many examples will be found engraved in the Archæologia, Lysons' Magna

[y] Macullock.

Britannia, the Gentleman's Magazine, the Archæological Journal, &c.

The following are references to a few of the more interesting ones.

Those engraved in Mr. Chambers's fine work on the Sculptured Monuments of Angus.

Several from Cornwall, engraved in Archæological Journal, vol. iv. p. 302 to 313.

Interesting one at Penrith, Archæologia, vol. ii.

Three in Whalley churchyard, Yorkshire, Whittaker's History of Whalley.

The pillar-stone was first modified into the sepulchral cross; the next modification, which took place perhaps a century before the Norman Conquest, was into what is usually called the head-cross. This is a stone from one to three feet high, and of different shapes, placed upright at the head of the grave, and sometimes accompanied by a smaller stone at the foot of the grave.

These head-crosses appear to have come into use (as has been said) about A.D. 950. Where the dead was buried in a stone coffin, its lid formed his monument; these head-stones seem to have been placed over the grave in cases where a coffin of wood or lead, or no coffin at all, was used. They continued in use until the Reformation, soon after which they were again modified into the tall, square, ugly stones, which now crowd and disfigure our churchyards.

Few ancient examples of head-stones remain, but from those which we have, we see that they are divided into several distinct kinds. First the stone itself is cut into the form of a cross of more or less elaborate design, as in the example from Glendalough, Plate LXXVI.; from Lancaster, Plate LXXVIII.*; and that from Camboe chapel, Northumberland, given in the margin; and Handborough, Oxfordshire, Plate LXXXI. This kind is susceptible of an infinite variety of forms, and is perhaps the most beautiful kind of

monument. In another kind the stone is left square, or the head is rounded off, and a cross is incised upon the face of it, sometimes on both faces, as in examples from Cambridge and Bakewell, Plates LXXVIII.*, LXXIX.*, LXXX., and LXXXI.

Camboe Chapel, Northumberland.

Sometimes the cross is in relief upon the face of the stone, as in examples from New Romney; St. Mary-le-Wigford, Lincoln; and Tackley, Oxfordshire, Plate LXXXI.

Varieties in the treatment of the head are seen in the third Bakewell example, Plate LXXX.; Handborough and Tackley, Oxfordshire, Plate LXXXI.

Sometimes the cross occupies the whole stone, as in Bakewell, Plate LXXVIII.*, but generally it is confined to the head, especially where the head is circular.

Frequently a stone was placed at the foot of the grave as well as at the head; it is possible that some of the smaller examples engraved as head-stones may be in fact foot-stones.

Wooden grave crosses were sometimes used, but from their perishable nature no ancient examples, it is believed, now remain: they are still in use in Normandy, and other parts of France.

Of the designs on these head-stones nothing need be said, they generally resemble the heads of the crosses on incised and raised grave-slabs, at least sufficiently so to render any additional remarks upon them unnecessary.

CHRONOLOGY OF GRAVE-STONES.

Since this is the first attempt which has been made to arrange a collection of ancient grave-stones in chronological order, it may be satisfactory and useful to the student of antiquities to point out those peculiarities which indicate the date of a grave-stone.

The shape or size of the stone is no safe guide to its date; it has been thought that the early ones were highly coped, the later ones less so, but this is not the case, for many early ones are quite flat, while late ones are highly coped. Also in both coffin-stones and incised stones, straight-sided and coffin-shaped ones are to be found of all dates.

In this part of the work as in some others, we may generally consider the designs without reference to their being incised or in relief; for, except in one or two cases which are noticed, the way in which the design is worked, will afford no indication of the date of the monument.

To determine the date then, we have to guide us only the form of the cross, and the ornamental accessories. Also we have a few stones whose date is actually or approximately known either from an inscription or other circumstances: as these are extremely valuable for comparison with others it will be useful to give a list of them here.

Date.	Locality.	No. of Plate.
822	Clonmacnoise, Ireland	I.
896	Glendalough, Ireland	I.
992	Clonmacnoise, Ireland	II.
1003	Clonmacnoise, Ireland	II.

Date.	Locality.	No. of Plate.
c. 1060	Welbeck, Nottinghamshire	XXXV.
c. 1100	Winchester cathedral	XXXVII.
c. 1100	Little Dunmow, Essex	XXXVII.
1123	Chichester cathedral	XXXVIII.
1150	Ewenny, Glamorganshire	XXXIX.
1185	Brougham, Westmoreland	VII.
1225	Llanvair, Cornwall, engraved in Specimens of Church Plate and Sepulchral Slabs.	
1230	Brougham, Westmoreland	IX.
1239	St. Pierre, Glamorganshire	
c. 1250	St. John, Southover	
1257	Exeter cathedral	XV.
1295	Winchester cathedral	LXVII.
c. 1300	St. Peter's at Gowts, Lincoln	XII.
c. 1320	Griffith ap Jorwerth, wall of Grammar School, Bangor.	
1320	Stanton, Nottinghamshire	LXVIII.
c. 1330	Rampton, Cambridgeshire	XVIII.
1394	Holme Pierrepoint, Nottinghamshire	XXIII.
1405	Chellaston, Derby	
1430	Modstena, Sweden	XXXII.
1436	Jervaulx, Yorkshire	LXV.
1445	W. Aldburgh, Aldborough, Yorkshire	
1463	Robert Gudyk, Thornton abbey, Lincolnshire	
1480	Tankersley, Yorkshire, Gough, vol. ii. p. ccxlvii.	
1489	Iona	LXXXII.
1492	Kirkwood, Yorkshire	XXVIII.
	Lynby, Nottinghamshire	XXVIII.
1547	Llanlivery, Cornwall	XXX.
1566	Sligo abbey, Ireland	LXXXIII.
1569	Brecknock priory	
1631	Ballinchter, Ireland	LXXXIII.
1670	Lichfield castle	XXX.

The sepulchral brass crosses will also be found of use for comparison with the designs upon these slabs; engravings of many of these may be found in Mr. Boutell's "Memorials of Monumental Brasses," and "Monumental Brasses of England."

The shape of the cross is not of so much service in ascertaining the date as might have been expected; this will easily be seen, for on the stone from Cambridge, Plate XXXV., of Saxon date, (c. A.D. 1000,) the cross has nearly

the same shape as in those from Bungay and Bakewell, Plate x., which are probably of the thirteenth century. Again, Brougham, Plate vii., of date A.D. 1185, is very nearly like the common fifteenth century form seen in Plates xxiv., xxv., xxvi., &c.; even the very early stone, from Dover, Plate xxxv., might easily be mistaken for a much later design. There are however a few forms peculiar to certain periods: thus the form seen in Clonmacnoise, Plates i. and ii.; Glendalough, Plate iii.; Isle of Arran, Plate lxxv., &c., is not found on stones of later date than c. 1000; the round and pear-shaped forms in Bakewell and Attenborough, Plate v., are late Norman. The crosses with vine-leaves, like Plates xv., xvi., xvii., xviii., &c., are of the fourteenth century. The crosses with lilies as terminations to the limbs are very common in the fifteenth century, though we do find them also of earlier date; indeed lilies were not uncommon ornaments from early Norman times down to the seventeenth century. The crosses formed by single broad lines like Lolworth, Plate xxvi., are probably late fifteenth century, though they do occur as a provincialism in the thirteenth century stones from Jersey, Plates viii. and ix. The Calvary moulded like the base of a pier, belongs also generally to the fifteenth century.

We are driven then in most cases to the accidental ornaments of the stone for indications of its date: and here some knowledge of ancient architecture, and of antiquities generally, becomes indispensably necessary to the student.

Where the stone has an inscription, but without date, the shape of the letters will frequently enable us to approximate very nearly to the date. It is impossible to describe the many and minute peculiarities of shape which characterize different dates, all that can be done here is to give some very broad rules. Thus the runic character, as in Nos. 5,

95, &c., was not used after c. A.D. 1000. From that date till about A.D. 1350 a kind of Roman character called Lombardic was commonly used, as in Nos. 44, 53, &c. The latest instance we meet with of Lombardic (says Gough, vol. iii. p. ccxlvi.) is on the tomb of Robert de Bures, Acton, A.D. 1361. The character called black letter seems to have been introduced c. A.D. 1350, it is used on the tomb of Edward III., who died A.D. 1377; and from this period it was in common use until c. A.D. 1530. About this time a debased kind of Lombardic became very fashionable, and gradually changed until about the middle of the sixteenth century, when it became the common Roman character.

Moreover from c. 1100 to c. A.D. 1360, the inscription, though often in Latin, was more frequently in Norman-French, and generally in rhyme. From c. A.D. 1400 downwards, Latin became the common language for inscriptions, though English ones are not uncommon after c. A.D. 1500.

A symbol, as a mitre, pastoral staff, chalice, shield, &c., introduced upon the stone, will often determine its date approximately.

The early *mitres* were low and the sides straight: about the middle of the twelfth century we find them simple in detail, and the apex forming a right angle; afterwards the height increased, and in the fifteenth century the sides are lofty and often convex, and the details elaborate.

A very early shape of the *pastoral staff* (c. A.D. 1066) is seen in the Welbeck stone, Plate xxxv.; another form is shewn in the stone of Ralph of Chichester, A.D. 1123, Plate xxxviii.; this extended to the beginning of the thirteenth century. In this century too we frequently find the curve of the head terminating in a trefoil, as in that from Sulby abbey, Plate xlix., a ram's head, &c.; later forms are shewn

in Tintern, Plate LXI., c. A.D. 1250; in the fourteenth century the forms are more elaborate, the curved head crocketed, and its section very generally hexagonal or octagonal. The example from Jervaulx, Plate LXV., c. A.D. 1436, exhibits the form of the fifteenth century.

The early Norman *shields* were kite-shaped, as in that on the Coningsborough stone coffin, Plate XXXVII.; afterwards heater-shaped, viz., like the above, with a straight top; and sometimes were much longer in proportion than is there represented: through the thirteenth and fourteenth centuries they became shorter, as in examples of Johan Fitzalain, Plates XIII. and XIX.; Orkney, Plate XXI.; Dunstable, Plate XXII.; Chester, Plate XXIII., &c. At the end of the fourteenth and beginning of the fifteenth centuries, the upper part of the sides is straight, and the shape almost square. About the end of the fifteenth and beginning of the sixteenth century, very fanciful shapes were given to them, as Llanlivery, Plate XXX.

Early *chalices* were very simple in shape, as in examples from Newcastle, Plate XI.; a later one is given on Plate XVI.; and on the stone from Holme Pierrepoint, A.D. 1394, Plate XXIII. Fifteenth and sixteenth century chalices generally had an octagonal base, as in example from Topcliffe, Plate XXVIII.

Sometimes, though seldom, *mouldings* are introduced at the edges, &c., of the stone, as in a fine example in Norwich cathedral, and then the date can generally be approximately determined. The subject of mouldings could not be sufficiently condensed for insertion here; for information on the subject the reader is referred to Mr. Paley's work on Gothic Mouldings.

Ornamental work introduced in the design generally carries its date. Knot-work, as in Plates XXXIII., XXXIV., XXXV., is generally of Saxon or very early Norman work;

rude figures of men and animals in low relief, as in Plate XXXVI., and Coningsborough, Plate XXXVII., are generally of Norman work; the border in Plate XXXIX. is of the thirteenth century; the vine-leaves in Plates XV., XVI., XVII., XVIII., &c., and the oak-leaves in Dereham, Plate LXIII., are characteristic of the fourteenth century.

We are generally driven to such accidental features as those above pointed out, it would be an endless task to go through them all; the above will suffice to indicate the way in which the student must proceed in finding out the dates of these interesting monuments.

Yet after all every practised antiquary knows well that the date of many an object of antiquity is determined, rather by the general character and composition of the design, and by resemblances to conventional peculiarities of a particular period, than by any particular feature which can be pointed out to an inexperienced eye.

INSCRIPTIONS.

The subject would hardly be complete without a few words on the inscriptions which we find upon these ancient grave-stones.

The most remarkable thing in them is that they are, until a comparatively late period, very brief, and have little variety in them: nearly all of the same age were taken, with slight variations, from one conventional form which obtained at that period.

Thus from A.D. 600 to 1000 the conventional mode seems to have been "Pray for the soul of——." We find it on the Irish slabs, Plates I., II., and elsewhere.

In the thirteenth and early part of the fourteenth centuries, the model seems to have been

"Sire————————gist ici
Deu de sa alme est merci."

When the deceased is an ecclesiastic, a forty or a hundred days' pardon are sometimes promised to all those who shall pray for the deceased, as in the example from St. Neot's, Beds., Plate XIX. There is a curious variety belonging to this age on a slab at Kirklees, Yorks. (Gough, vol. iii. plate 18. p. 247.) "Douce Ihu de Nazareth Fils Dieu eit merci de Elizabeth de Stanton Jadis Prioress de cest maison."

From the middle of the fourteenth to the latter part of the fifteenth century, the conventional form appears to have been, "Hic jacet Dns————cujus anime propicietur Deus. Amen."

A not uncommon addition in this period is, "Jesu merci, Ladie help." Sometimes it is the sole inscription.

Towards the close of the fifteenth century, longer inscriptions began to grow common; and in the succeeding centuries the conventional method appears to have been to give a brief biography of the deceased, with a catalogue of all the titles which he did possess, and all the virtues which he ought to have possessed.

In contrast with this more modern practice there is something very striking in the ancient practice which we frequently find of putting upon the slab the name of the deceased alone, or with the prefix, "Hic jacet."

In a church at Chester, is a stone inscribed, "Hic jacet Radulfus;" this may, perhaps, have been that Radulf, earl of Chester and Lincoln, of the time of Henry and Stephen, the most powerful and renowned of England's barons, the greatest warrior of his age, whose name was the theme of a hundred ballads; then there is a noble simplicity in the inscription, there is a whole sermon on the vanity of human greatness in the words, "Here lies Radulfus." Or this Radulfus may have been some other man who left behind a weeping wife or orphan daughter: is there not something very touching in the desolation of that grief which could only think—Radulfus is dead—which could only write "Here lies Radulfus" on the stone lid of his stone coffin. But suppose this Radulfus to have been a man undistinguished, and uncared for,—"Here lies Radulfus" was a sufficient inscription, much better than undeserved eulogy or feigned lamentations; better to say nothing, than to "lie like an epitaph."

It is very worthy of remark too, that by far the greater number of these ancient monuments have no inscription whatever, not even a name; nevertheless these stones are not dumb; they speak more justly and eloquently than

long and laboured epitaphs. The cross upon them tells that a Christian lies in the grave beneath, its flowery form speaks of hope and triumph through the cross; the lamb at the base of one speaks to the most unlettered Christian of the Lamb of God who bare the cross for us, and that we must take up our cross and follow Him, in self-denial here, if we would follow Him to glory hereafter; the dragon at the base of another, pierced through by the shaft of the cross, tells how Christ bruised the serpent's head, and how we must overcome sin and Satan through the cross; the mystic fish upon another directs our thoughts to "Jesus Christ the Son of God the Saviour;" and these sermons in stones are the more eloquent and impressive for being thus symbolically given; they speak to the imagination and to the heart as well as to the reason. Again, the sword or the pastoral staff, beside the cross, say more eloquently than words, Here lieth a Christian warrior, whose warfare is done—a Christian bishop who has resigned his staff into the hands of the great Shepherd: it matters little that we know not their names—they are written we trust in the Lamb's book of life.

NOTES.

It is to be particularly observed that the date of some of these designs, from their want of character, or from the imperfect knowledge which is as yet possessed on the subject, is very doubtful, and their present position in the series has been assigned to them sometimes on but slight grounds; in all these cases the uncertainty is mentioned in the notes.

INCISED CROSS SLABS.

NINTH CENTURY.

Plate I. *Clonmacnoise, Ireland,* A.D. 822. There are two inscriptions upon this stone to members of the same family: the first "Oroit do Conaing Mac Coughal," A prayer for Conaing son of Cougal: the second inscription is "Oroit do Dulcen Mac Thadggan," A prayer for Dulcen son of Thadggan[a]. The characters are similar to those in Irish MSS. of the period.

Glendalough, Ireland. This is the stone of Blaimac, abbot of Clonmacnoise, who died c. A.D. 896[b].

TENTH CENTURY.

Plate II. 1. *Clonmacnoise, Ireland.* The inscription is "Oroit do Maelfinnia," A prayer for Maelfinnia, abbot of Clonmacnoise who died c. A.D. 992[c].

2. *Clonmacnoise, Ireland.* Inscr. "Oroit do Flannchaddh," abbot of Clonmacnoise, died c. A.D. 1003.

The above examples are engraved with some others in Mr. Petrie's

[a] Petrie's Ecclesiastical Architecture of Ireland, p. 324.

[b] Petrie, p. 321.

[c] Ibid., p. 320.

valuable work on the "Ecclesiastical Architecture of Ireland." Their dates are well ascertained, and they are very valuable and interesting examples.

ELEVENTH CENTURY.

PLATE III. *Hartlepool, Durham.* Date doubtful; it may be much earlier than the eleventh century. This is not properly a grave-stone, as may be seen from its size; it was probably used as a bolster upon which the heads of the corpses were laid. It was discovered on the site of the nunnery founded soon after the mission of St. Augustine, and of which St. Hilda was abbess: some other specimens are figured in the Journal of the Archæological Association, vol. i. p. 185. This stone bears the letters A and Ω above the cross, and below in Saxon characters the name of a female, HILDITHRYTH[d].

Glendalough, Ireland. Date doubtful, it may be much earlier. A singular design: at the same place is a small stone 2 ft. 7 in. by 2 ft. 3 in., upon which is a St. Andrew's cross of similar character.

Glendalough, Ireland. Date doubtful, but may be earlier. It is to be observed that many of the designs upon these Irish incised cross slabs are treated in the same way, viz., formed of three or more narrow lines with circles at the intersections, and segments of circles at the extremities. It is rather singular perhaps that we do not find upon these stones any of the interlaced figures or strange lacertine animals so usual in the early Irish MSS., standard crosses, &c.

TWELFTH CENTURY.

PLATE IV. *Bakewell, Derbyshire.* In 1841 the tower and transepts of Bakewell church were taken down, and very many fragments of sculptured stones were found which had been used in the old work; above seventy examples, chiefly cross slabs and head-stones, were preserved, and about four times as many are said to have been again used in the new work. From the date of the parts of the church

[d] See Archæologia, vol. xxvi. pl. 52; and vol. xxviii. p. 346.

from which these stones were taken, it is clear that "all are prior to c. A.D. 1260, and a considerable number prior to c. A.D. 1110." Some of the engravings of these Bakewell stones given in this series have been taken from the Archæological Journal, vol. iv. p. 48 et seq., but they have been verified by comparison with rubbings taken by the Author.

1. Is a very curious fragment, it is difficult to imagine what it was intended to represent.

2. The six-rayed star or flower is rather common in Norman work.

3. May be of earlier date. Compare the device here with that on the reverse of the Lancaster cross, Plate LXXVIII.*

6. The form of this cross is that commonly called patriarchal; there are other instances of this form on the stone from St. Ouen's, Jersey, Plate VIII., and on that of Gilbert de Broham, Plate IX. It may perhaps have been an allusion to the doctrine of the Trinity. There is no character about this and the previous design; the position in which they were found alone shews that they are not of later date than c. 1260.

PLATE V. *Aycliffe, Durham.* The shape of the crosses in this slab, something resembling those on Plate II., and the example from Hartlepool, page 18, indicates an early date, perhaps earlier than the twelfth century. The symbols here are inexplicable; the sword we suppose to be the symbol of a soldier, or perhaps sometimes of an abbot with temporal jurisdiction, but here we have it joined with a pair of pincers, and a square or hammer, which would appear to indicate a carpenter or smith; and, to increase the confusion, a cross patée is joined with these emblems. May the man have been a sword-smith or armourer? Armourers at work with such implements may be seen in the famous MS. of the "Romaunt d' Alexandre" in the Bodleian Library, Oxford, ff. 115, 166. In the middle ages, as now, it was not unusual for knights and noblemen to be members of the guilds or companies; may this man have been a knight and also a freeman of some guild? The shears and key to the dexter cross are very probably the symbols of a female[e].

Marisk, Richmondshire. Here we have four symbols; the upper

[e] Archæological Journal, vol. v. p. 257.

one on the right hand is undoubtedly a book, perhaps the Textus or Gospels; the one opposite we should naturally suppose to be a chalice, for we very frequently find the book and chalice thus in juxtaposition. The symbol below the book may be the corporas case: the remaining symbol is unexplained; there is one very like it on a tomb from the Catacombs figured by Aringhi, vol. ii. p. 140; it may perhaps be a pyx.

Bakewell, Derbyshire. The design is more rudely executed than is here represented, the circular ornaments should have been quite pear-shaped, with the points towards the centre of the cross.

Attenborough, Notts. The style of this church is transitional from Norman to Early English, which agrees with the character of the design on this slab.

Plate vi. *Knotting, Beds.* This may perhaps be of later date.

Bredon, Worcestershire. The base of this cross is curious, and appears to be of twelfth century character, though the head of the cross has perhaps rather a thirteenth century style.

Bakewell, Derbyshire. The ornaments above the cross are probably merely ornamental; or they may be a mason's mark. On a slab at Cherry Hinton, Cambridgeshire, which appears to be an incised cross slab of the second class mentioned p. 6, or perhaps the matrix of a brass, there are two sculptures, a crescent and star of five points, or sun, in the same position as the two ornaments here. On the slab which forms the matrix of the brass of Sir John de Creke, Westley Waterless, Cambridgeshire, are the crescent and sun combined with a mallet and the letter N, very probably these are the marks of the masons who executed the stones. The same devices of crescent and sun are found frequently combined with other personal devices, as in the seal of Walter le Masun, engraved by Waller, and in Mr. Boutell's Brasses, p. 40; also on a brass at Trunch, Norfolk, engraved by Mr. Boutell, p. 40, and again, p. 149; they would seem to be the device of some company, perhaps that of the free-masons, among whose symbols the crescent and sun still hold a conspicuous position. On the Salkeld slab, Plate xiii., there is an ornament which may be a mason's mark, and the very same quatrefoil within a circle occurs on the stone of Griffith ap Jorwerth, at Bangor, where

again this is the only probable explanation which can be given of its meaning.

The rose was sometimes employed as a religious emblem, though its meaning is obscure, possibly the ornaments here may be intended for roses, with this symbolical meaning.

Corseuil, Brittany. May not the ornaments here represent the flowers which were anciently scattered over the coffin and tomb.

PLATE VII. *Bakewell, Derbyshire.* The design on the stone is more rudely drawn than is here represented, the angles at the extremities of the limbs should have been rounded off.

Brougham, Westmoreland. Supposed to be the stone of Udard de Broham, A.D. 1185[f]. Round shields with a boss in the centre similar to this may be seen in the Bayeux tapestry[g], but always used by footmen.

Bakewell, Derbyshire. The axe represented on this slab was a common weapon in the middle ages. An instance of a knight using an axe precisely similar in shape to this occurs in the Romaunt d' Alexandre, folio 155, (A.D. 1344.) There are several instances in the Bayeux tapestry.

Other examples on cross slabs exist at Chelmorton, Derbyshire, and at Breckon priory, Wales; in both these examples the axe is laid upon the shaft of the cross, as in the present example; the latter has the name of the deceased across the top of the slab, "John Lewys."

THIRTEENTH CENTURY.

PLATE VIII. *St. Peter's, Jersey.* Nearly all these Jersey slabs are built into fifteenth century buttresses, some of them may therefore be of fourteenth century date. The designs however are of Norman character; but the architecture of the Channel Islands abounds in Normanisms. The actual date of them is probably thirteenth century. Horse-shoes, tongs, and hammer, symbols probably of a farrier; a slab with hammer and pincers also occurs at Chesterfield, Derbyshire.

[f] See Archæological Journal, vol. iv. p. 59.

[g] Engraved in Ducarel's Norman Antiquities.

St. Ouen's, Jersey. Here again we have the patriarchal form of the cross, as in examples from Bakewell, Plate IV., and from Brougham, Plate IX.

St. Laurens, Jersey. The three dots at the extremities of the cross are rather curious; they may be intended to indicate the trefoil or lily terminations so common in these designs, though the fact of their being joined so as to form triangles in the next example from Mont Orgueil discountenances the idea, and would rather point them out as emblems of the Trinity.

In illuminated MSS. the use of three dots like these in the illuminations is a sign of early date, eighth or ninth century.

Mont Orgueil castle, Jersey. This stone now forms part of the pavement of the keep of Mont Orgueil castle, where also are several of the stone altar tops which were sacrilegiously taken from the churches of the Island. The chalice and wafer are symbols of a priest.

PLATE IX. *St. Ouen's, Jersey.* Chalice, and book. It is rather curious that the shape of the chalice (?) in this example, while it does not resemble any other chalice, does very much resemble the inkstands of the seventh and eighth centuries. An instance occurs in a portrait of St. John at the commencement of his Gospel, in the Gospels of Mac Durnan, Lambeth library, (date eighth century[h].) Another in the Cotton MS., Claudius, B. iv. folio 103: may these symbols, instead of book and chalice, be a book and inkstand; in illuminated MSS. it is very usual to represent the Evangelists, writers of the MS., &c., with book, pen, and inkstand, symbols, as it were, of their occupation.

The facts here mentioned in connection with that in the note to the St. Laurens slab, Plate VIII., render it just possible that the date of these stones may be much earlier than that which we have ventured to assign to them.

St. Laurens, Jersey, is very curious; the double triangles may be an emblem of the Holy Trinity. It is the "Pentacle" of medieval magicians, and occurs on the tomb of Richard Cœur de Lion at Fontevrault[i], and the brass of the Sire de Charenton, in Mr. Boutell's Manual of Brasses.

[h] See Mr. Westwood's Palæographia Sacra.

[i] See Stothard's Monum. Effigies.

Brougham, Westmoreland. Probably the grave-stone of Gilbert de Broham, A.D. 1230[k].

Darley, Derbyshire. The sword and hunting horn.

Plate x. *Bungay, Suffolk.* These circles upon the shaft of the cross occur also upon a coffin-stone from Repps, Norfolk, Archæol. Journal, vol. iii. p. 268. Also see p. 45.

1. *Bakewell, Derbyshire.*

Mansfield Woodhouse, Notts.

Southwell Minster, Notts.

2. *Bakewell, Derbyshire.*

Plate xi. *Bridgenorth, Gloucestershire.*

Papplewick, Notts., has a curiously shaped chalice. In Kemsing church, Kent, is a raised cross slab, having upon it a chalice precisely similar. Compare the head of the cross and the chalice with that of the next example. It is interesting thus to find the same design in such remote parts of the kingdom.

Newcastle, St. Morcas. Chalice, paten and wafer[l].

Dore Abbey, Herts. Gough, date doubtful. It is not uncommon to find a cross within a circle repeated as a base to the shaft, as in the stones from Trumpington, Plate liii., &c. This would become one of the same class by the addition of a shaft. Sometimes there are three such crosses. In the example here given from Barton, Cambridgeshire, the upper cross has been broken away.

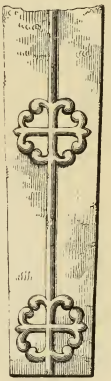


Plate xii. *Lenton, Notts.* Chalice and book; the base of the cross is curious.

1. *Bakewell, Derbyshire.*

2. *Bakewell, Derbyshire.* These are two unusual examples of the case in which the cross has no shaft or base.

St. Peter's at Gowts, Lincoln. Over a monumental arch in the south chancel aisle is an inscription to the same person.

Plate xiii. *St. Peter's at Gowts, Lincoln.* The small size of

[k] See Archæological Journal, vol. iv. p. 59.

[l] Archæological Journal, vol. v. p. 252.

this stone suggests the idea that it is the monument of three children. There is another example from Darlington, Durham, Plate LXII., which appears to be the monument of a husband, wife, and child.

At Gainford, Durham, is another very curious and beautiful instance of three crosses; beside the larger one is a chalice; the other two are much smaller, of unequal height and dissimilar pattern. It is difficult to explain the meaning of the three crosses in this example; the smaller ones have pointed shafts, and may be processional crosses introduced merely for ornament, or, since the crosses gradually decrease in height and decoration, they may represent a priest, deacon, and subdeacon. It appears to have been the custom sometimes to bury children along with eminent ecclesiastics, from the same feeling probably which caused burial in a monk's frock to be so common with all classes of people; these two small crosses may indicate that two children were interred together with the priest. In 1810, when the tomb of a bishop (probably Silvester de Everdon, bishop of Carlisle) was opened in the Temple church, the remains of an infant were found lying at his feet [m].

It may be mentioned that at Whittington, Derbyshire, formerly existed a slab with the incised figures of a priest and a boy, perhaps an acolyte; a similar stone occurs in the Gagnières collection of French monuments in the Bodleian.

St. Benedict's, Lincoln. This may possibly have been the matrix of a brass, since there has clearly been a brass plate between the two crosses. The ball or globe at the foot of the cross is unusual in English examples: in Normandy it is very common, and the ball is made large and hollow, and at certain seasons is filled with holy water.

Haughmond Abbey, near Shrewsbury. The rhyming inscription here is,

"VOUS KI PASSEZ PAR ICI,
PRIEZ PUR L'ALME JOHAN FIS—
ALAIN KI GIST ICI;
DEU DE SA ALME EIT MERCI.
AMEN."

[m] Richardson's Effigies of the Temple Church, p. 31.

These rhyming inscriptions were very usual in the thirteenth and fourteenth centuries.

Great Salkeld, Cumberland[n]. Sword with its belt, and a hunting horn. Probably from that part of the inscription which is still legible the deceased was a keeper of Englewood forest. Compare the example from Darley, Derbyshire, Plate IX.

PLATE XIV. *Enfield, Staffordshire*[o]. Date doubtful.

Attenborough, Notts. There is a stone precisely like this in Carleton church, Notts., partly under pews.

1. *Papplewick, Notts.* There are several of these small stones at Papplewick, probably they were placed over children. See next example, and Plate XXV.

2. *Papplewick, Notts.* Date doubtful. There are two stones of this design and of the same size. Qu. the meaning of the symbol resembling a spear-head.

PLATE XV. *Exeter Cathedral.* The monument of Bishop Peter Quivil, who died A.D. 1291. The inscription is "PETRA TEGIT PETRUM NIHIL OFFICIAT SIBI TETRUM." The engraving (taken from "Church Plate and Sepulchral Brasses") the author has since found is in one respect erroneous, the whole device including the marginal fillets and inscription should be represented as sunk; in fact it is one of the second class mentioned p. 6.

FOURTEENTH CENTURY.

PLATE XVI. *Found on the site of the Carmelite Friary, York.* These crosses, formed of vine-branches, are probably in allusion to the words of our Lord, "I am the Vine, &c." Here the vine running through the chalice, beautifully symbolizes the idea, that the chalice was filled with the juice of that Vine.

PLATE XVII. *Abbey church, Hexham, Northumberland.* An exceedingly beautiful design[p]. The heads at the base probably have no meaning; they are very characteristic of fourteenth century work.

[n] Lysons' Cumberland.
[o] Gough.
[p] Archæological Journal, vol. iii. p. 164.

PLATE XVIII. *Rampton, Cambridgeshire.* Inscription is

SIRE NICHOLAS DE HUNTINGTON GIST ICI
DEU DE SA ALME GIT MERCI.

This may perhaps have been the matrix of a brass: such crosses in brass are very common in the fourteenth century. Date of this probably c. 1330.

PLATE XIX. *St. Neot's, Beds.* According to Gough's engraving of this slab, the inscription (now illegible) was,

"JOHAN LA GOUS . . . . GIST ISSI
PRIE PUR L'ALME DE LUY
KY PUR L'ALME DE LUY PRIERE
CENT JOURS DE PARDOUN AUERE."

PLATE XX. *Sawston, Cambridgeshire.* There is another stone of similar character in this church. The matrix may possibly have contained a brass cross, but more probably it was only filled in with pitch. The figure at the base appears to be an Agnus Dei.

PLATE XXI. *Brandon, Suffolk.* This raised cross slab is accidentally misplaced here among the incised stones; it appears to be of fourteenth or perhaps of late thirteenth century date.

Mansfield Woodhouse, Nottinghamshire. An elegant design.

Newland, Gloucestershire. The base of this design is very curious; it is to be regretted that the inscription is defaced as it appears to have had a date.

St. Magnus, Orkney. Helm and shield, disposed as in the example from Ainstable, Plate XXII., and that from Staunton, Plate LXVII.

PLATE XXII. *English Bicknor, Gloucestershire.* It is not uncommon to have the head of the cross thus separated from the shaft. See Plates XXXIX., &c. This is one of those inscriptions which promise a certain number of days' pardon to all who shall pray for the soul of the deceased; we may conclude from this that it is the monument of an ecclesiastic.

Ainstable, Cumberland. This fashion of putting the helmet upon the sinister corner of the shield is very usual on seals of the middle and end of the fourteenth century. Compare Plate XXIII. Several instances of it may be seen in the seals engraved in Shaw's

Staffordshire, passim, and elsewhere. The inscription is HIC IACET IOHAN . ES DE D . . TOVN DOMINVS DE . . NSTAPLE. The lost letters in the inscription are easily supplied, for the arms are those of Denton of Ainstable.

Bassenthwaite, Cumberland. Inscription, "HIC JACET ROBERTUS DE HIGHMOR; CUJUS ANIME PROPICIETUR DEUS." Highmore is a hamlet in the parish of Bassenthwaite.

St. Mary's, Gateshead. Unless the fish here is intended for the primitive Christian emblem, its meaning is difficult of explanation[q].

PLATE XXIII. *Chester Cathedral*[r].

Holme Pierrepoint, Notts. The greater part of this inscription is illegible, but the date A.D. 1394 is quite distinct; the slab is of alabaster.

Bakewell, Derbyshire. This example is put here by accident, it is undoubtedly of much earlier date, not later than the twelfth or early in the thirteenth century.

St. Peter's, Jersey. This stone forms the threshold of the south door of St. Peter's, Jersey. A stone of very similar design to this, with black letter inscription to Jacobus Sanderson, from Washington, Durham, is engraved by Gough, who dates it c. A.D. 1340.

FIFTEENTH CENTURY.

PLATE XXIV. *Lolworth, Cambridgeshire.*

1. *Papplewick, Notts.* For explanation of symbol of knife, see p. 41.

Southwell, Notts.

2. *Papplewick, Notts.*

3. *Papplewick, Notts.* The date of this and the preceding may be much earlier.

PLATE XXV. *Monkton Farleigh, Wilts.*

Bredon, Worcestershire. Date doubtful.

Peterborough Cathedral, west porch.

Bristol, St. Peter's. There is a moulded calvary shewn in per-

[q] Archæological Journal, vol. v. p. 256.

[r] Lysons.

spective in the brass of Margaret Oliver, A.D. 1425, Bedington, Surrey, engraved in Mr. Boutell's Monumental Brasses.

PLATE XXVI. *Lenton, Notts.* This curious design would seem to be formed by placing four fleurs-de-lys with their points toward the centre. An illegible Latin black letter inscription runs in two lines above the cross.

Lolworth, Cambridgeshire. An illegible black letter inscription runs between the marginal lines.

Bridgeford, Notts. This elegant cross is on a slab of alabaster.

Tintern Abbey.

PLATE XXVII. *Papplewick, Notts.* Papplewick was in the midst of old Sherwood forest: probably from the symbols, this stone was over some Sherwood ranger.

Papplewick, Notts. The introduction of small crosses here is curious, the letters V. B. are probably the initials of the deceased.

PLATE XXVIII. *Kirkwood, Yorks. Erroneously marked Topclyffe, Yorks. on the Plate.* Several other slabs from this place are engraved in Gough's "Sepulchral Monuments," vol. i.

SIXTEENTH CENTURY.

Lynby, Notts. Near this is another incised stone of somewhat similar design, cusped at the angles of the cross. These two stones are very interesting from the fact that they have a black letter inscription belonging to them on an alabaster slab placed against the wall of the church, which runs thus, "In this little chapelle under the low grave stones withe crosses lyeth George Chaworthe Esquire and Marye his wiffe the doughter of sir henrie Sacheverell Knight late farmers of this manor place and demeanes of Lynbye be thwine home (i. e. 'between whom') was issue three sons and three daughters whiche George dyed the tow & twentithe of August anno dni 1557 & marie his said wiffe died the 15 of June anno dni 1562 on whos sowells God hath mercie."

A similar instance of a separate inscription to a floor cross is recorded in the note to slab from St. Peter's at Gowts, Lincoln, Plate XII. It is not however probable that this was a common practice.

PLATE XXIX. *Hinton, Kent.* The device IHS within the heart

was not an uncommon device upon grave-stones. Sometimes it doubtless meant that the heart alone was buried beneath it, as is proved by a very curious slab at Chichester cathedral, which bears a shield charged with a trefoil; the termination of the upper cusp is a heart between two hands, which form the terminations of the other cusps, and round the margin of the trefoil runs the inscription, ICI GIST LE COVER MAVD DE C . . . . Here lies the heart of Maud de C. Other examples of this exist at St. Mary the Virgin, Wiggenhall, Norfolk; Bredon, Worcestershire, &c.: this case is easily detected by the size of the slab. This practice of burying the heart separately is not unusual; every one will remember the romantic example of the heart of Robert Bruce, which, after being carried to the Holy Land, in performance of his vow, by his faithful soldier Sir James Douglas, was at last buried in its silver case in Melrose abbey, (see Introduction to Scott's "Abbot.") There is a popular opinion, founded perhaps upon the above romantic tale, that in some cases the heart upon a grave-stone alluded to some accomplished vow. There is however no proof of this; the true meaning is probably pointed out by the present example, which clearly means that she loved and trusted in her Saviour—held Him in her heart. It appears probable that the peculiar shape given to the angles of some of the floriated crosses was intended to represent the heart, as in 1. Bakewell, Plate x.; Chester, Plate XXIII.; Monkton Farley, Plate XXV.; in Marisk, Yorkshire, Plate v., this is very clearly represented.

It may be mentioned, that in some of the Jersey churchyards (St. Trinity for instance) there are comparatively modern small grave-stones cut into the shape of a heart.

PLATE XXX. *Lolworth, Cambridgeshire.* See page 6.

Dullingham, Cambridgeshire. The ornamental border on this stone is unusual. The inscription at the base of the cross is illegible.

Llanlivery, Cornwall. Is an interesting late example. Inscr. "CORPUS QUALTERI KENDALL, QUI DECIMO TERTIO DIE JULII ANNO INFRA (1547) SCRIPTO MORBO PERIIT, SUB HOC SAXO PREMITUR."

Lichfield Cathedral. The monument of Bishop Hacket, A.D. 1670[s].

[s] Mr. Paget's Tract upon Tombstones.

FIFTEENTH CENTURY.

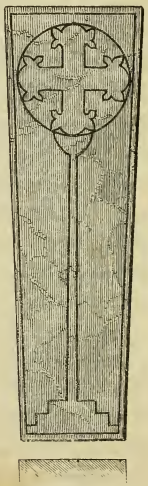
PLATE XXXI. *Cliffe, Kent.* Inscription,

"ELIENORE DE CLIVE GIST ICI
DEU DE SA ALME GIT MERCI
AMEN PAR CHARITE."

There is little to shew the date of this stone, it may perhaps be fourteenth century.

These semi-effigies are not uncommon on many kinds of monuments: several examples of them in relief combined with raised crosses are given in Plates LXVII., LXIX., LXX., LXXII. On sepulchral brasses they frequently occur, as at Lingfield, Surrey; Kemsing, Kent, &c. An interesting example of two small semi-effigies inserted in a niche in the wall occurs at Bakewell, Derbyshire.

Monkton Farleigh, Wilts. Inscription, "HIC JACET HUGO FITZ WARVN CUJUS ANIME PROPICIETUR DEUS." The upper part of this stone looks perhaps more like fourteenth century, but the cusped cross and the moulded base seem of later date; it is probably early fifteenth century.



Lympley Stoke, Wilts. Date may perhaps be fourteenth century[t].

Lympley Stoke, Wilts. Date may perhaps be fourteenth century[t]. There are nineteen other stones of similar character in this chapel yard, they have probably been removed from the interior of the chapel. Compare the terminations of the arms with the points of star in the base of the raised cross slab from Bilborough on Plate LVIII., and with the example from Bridgenorth, Gloucestershire, given in the margin. The shape of the slab is curious and unusual.

PLATE LXVI. *Christ Church, near Caerleon, Brecknockshire.* (This is the proper place of this example in the series; it was found necessary to place it in its present place in order to facilitate the arrangement of

[t] Archæol. Journal, vol. iv. p. 206.

the cuts in Plates.) This stone is a curious compound of the cross slab, and the slab with incised figures. In the Archæologia, vol. iv., (from which the drawing is taken,) is an account of a superstitious custom which the people of the neighbourhood have of laying their sick children upon this stone, on the eve of Ascension Day, in order to cure them of their sicknesses.

Plate xxxii. Considering how frequently the crucifix was introduced in other Gothic work, it is rather singular that we do not find it more frequently on English grave-stones. There is one curious example at Bredon, Worcestershire, Plate lxx., and another at Hales Owen. (Antiquarian and Topographical Cabinet, vol. x.) This splendid example is in memory of an Englishwoman, Philippa, daughter of Henry IV., and wife of Eric Pomeranus, king of Denmark; it was placed in the monastery of Madstena, in Sweden, and is given from a drawing in the possession of the Society of Antiquaries, Copenhagen, engraved in the Archæologia Æliana, vol. ii. p. 169. It is uncertain whether the original is of stone or brass, but it appears to be a slab of the former material.

Plate xxxii.* The examples from Lympley Stoke, Plate xxxi., shew the union of the incised half-length effigy with the incised cross; that from Cliffe, Plate xxxi., exhibits the semi-effigy where the cross is omitted; that from Christ Church, Caerleon, shews a curious union of the incised cross and full-length effigy; the present fine and interesting example is given in order to shew the perfect incised effigy, and so complete the series; from its shape it is doubtless the lid of a stone coffin.

RAISED CROSS SLABS.

Plate xxxiii. *Repton, Derbyshire.* This is one of a class of monuments which attracted considerable attention from the antiquaries of the last century; they supposed them to be of Danish origin, and fancifully imagined that they were intended to represent a boat turned keel upwards over the grave; certainly a very suitable monument for

an ancient Sea King. More probably, however, they are of Saxon workmanship; the spiral work round the base of this, and the last fragment from Bedale on the same plate, is of Saxon character; similar ornamental work is to be found in the illuminations of Saxon MSS. The interlaced serpents, too, on the first of the Bedale fragments, and the knot-work on the second, are very characteristic of Saxon work. This kind of ornamentation is very usual on the upright crosses which are still so numerous in the north of England, and in Scotland, Wales, Ireland, &c.

The marks on the upper part of the stone appear to represent the tiled roof of a house; in the last of the Bedale cuts this is very clear; in fragments of a coped stone at Bakewell also the sides are cut to represent overlapping square tiles. This overthrows the idea that these monuments represent Danish boats. The exact similarity in design between the side of this stone and the side of the Bedale stone represented in the last cut is highly interesting. The engraving is taken from Lysons' Derbyshire.

Other examples of this class occur at Penrith, engraved in the Archæologia, vol. ii.; at Dewsbury, Yorkshire, engraved in Whittaker's Loidis; two fragments from Bedale engraved on this plate; one fragment from St. Dyonis, York, preserved in the museum in that city. In the present state of our knowledge of these antiquities of the Anglo-Saxon period, it is hazardous to attempt more than a very rough approximation to the date of this and similar stones: the plate has been headed eleventh century, as the latest date under which they can fall; but both the examples on this plate may be so early as the ninth. See p. 90, under Aycliffe, Durham.

Bedale, Yorkshire. The first three cuts represent the bases of two sides, and one gabled end of the fragment of a stone found in the choir of Bedale church; the slope of the sides is sculptured to represent a roof covered with diamond-shaped tiles, as in the fragment figured in the fourth cut.

The fourth cut represents one side of a fragment of a similar stone found in the same place; the gabled end of this fragment is plain. For remarks upon the sculpture, date, &c., see preceding note.

Frontispiece. *Heysham, Northumberland.* This exceedingly in-

teresting coffin-stone exists in the present church-yard of Heysham, but probably it was brought down there from the earlier church, whose ruins still remain on a point of rocky land above the present church, and overlooking Morecombe bay. Hessa is said to have taken possession of this point of land at a very early period in the Saxon era, and in addition to his place of strength to have erected a chapel there dedicated to St. Patrick. The ruins of a church which now exist present no features which enable us to fix its date with any certainty, but since the more modern church has some rather early Norman features, it is not unreasonable to conclude that these ruins are of Saxon date.

On page 14 is given a plan of the churchyard with part of the foundation of the wall, and some curious stone coffins cut in the solid rock. In the more modern churchyard are some coffin-stones apparently of Norman workmanship, which may perhaps have covered these interesting coffins.

It is difficult to conjecture the meaning of the sculptures upon the stone here represented. On one side we have two men at each end with elevated arms, and between the groups a stag and several animals apparently hogs. On the other side we have one man in the centre with elevated arms and holding a cup in his right hand, standing beside a tree, and surrounded by animals. Similar figures of men, and beasts of the chase, &c., are found in very many of the early upright crosses, (see Sculptured Monuments of Angus,) their meaning is not yet satisfactorily explained. Date probably tenth century, or early eleventh.

Plate xxxiv. *Cambridge Castle.* Preserved at the Fitzwilliam Museum, Cambridge. See next note.

Plate xxxv. *Cambridge Castle.* This and the preceding example, together with several other somewhat similar, and the head-stones Plate lxxviii.* and lxxix., and stone coffins, bones and other relics, were found under part of the original ramparts, in Cambridge castle, when great part of it was destroyed in 1810. The site had undoubtedly been a Saxon burial-place. As the castle was built c. A.D. 1070, these stones must be earlier than that date, perhaps about the beginning of the eleventh century. An account of

the discovery is given in the Archæologia, vol. xvii. p. 228, and several of the coffin-lids are represented in Plates xv., xvi., from drawings supplied by the late Mr. Kerrich. See also his original sketches and notes, preserved in the Brit. Mus. Addit. MS. 6735, fol. 189.

Barningham, Yorkshire[u]. Another interesting example of Saxon knot-work: its date may be earlier than eleventh century.

Welbeck Priory, Notts.[x] A hand holding a pastoral staff. A pastoral staff of this shape is found on the seal of Odo, bishop of Bayeux, c. 1060, (Archæologia, vol. i. p. 344,) and in an illumination from a MS. of the eleventh century, engraved in Ducarel's Norman Antiquities; also on a bas-relief inserted over the south door of Papplewick church, Notts.; the date of this will therefore be c. 1066.

Found in the Market-place, Dover[y]. This is a very interesting early example of a coffin-stone; the inscription, in Runic character, ✠ GISOHTVS, is probably the name of the deceased: date, possibly the ninth or tenth century. This is the earliest example on which we find the cross alone without other ornament, after the fashion subsequently so common.

PLATE XXXVI. *Lincoln Cloisters.* The design upon this interesting stone is clearly a Jesse, or pictorial genealogy of Christ, such as was so frequently introduced in the stained glass windows of the twelfth and succeeding centuries. This consisted of a genealogical tree, springing sometimes from the side of a man lying at the bottom of the design; the branches are arranged so as to form medallions, in which are represented the principal characters which occur in the genealogy of our Lord. In the present example it is difficult to appropriate the figures; those in the upper corners are doubtless angels; that seated, in the attitude of benediction, and with a nimbus, appears intended for our Lord; it is not clear who are intended by the remaining figures.

PLATE XXXVII. *Coningsborough, Yorks.* The sculptures on the front and lid of the coffin appear to be emblematical: a dragon which

[u] Archæol. Journal, vol. iv. p. 357.
[x] Gough.
[y] Archæologia, vol. xxv. p. 604.

is trampling upon one man is opposed by a knight with sword and shield; behind the knight is a bishop in the usual attitude of benediction. It is not unlikely that the knight may represent the person whose monument this is, and the whole sculpture may represent some particular event in his life, or generally his zeal in defence of the Church. On the lid are two knights tilting; the temptation of Eve; and other sculptures which appear to be the signs of the Zodiac. These signs are not unusual on Norman sculptures, e. g. at Brinsop church, Herefordshire, engraved in the Archæol. Journal, vol. ii. p. 270. The costume and style of work is that of the beginning of the twelfth century: compare the bishop's staff with that on Bishop Ralph's tomb, Plate XL. See an account of this tomb by Mr. Haigh, Arch. Journal, vol. i. p. 354.

Winchester Cathedral[z]. This monument is generally, and with great probability, attributed to William Rufus; its date would then be A.D. 1100.

Little Dunmow, Essex[z]. The tomb of the Lady Iuga Baynard, who founded the priory and was the first prioress: she died A.D. 1111.

PLATE XXXVIII. *Chichester Cathedral.* Monument of Bishop Radulphus, A.D. 1123. A very interesting example.

Bakewell, Derbyshire. See next note.

Bakewell, Derbyshire. Knot-work almost identical with that in this and the preceding example is to be found on the seals of Alice de Romille, wife of William de Romara, c. A.D. 1130, and of Robert de Lacy, about the same date; both engraved in Whittaker's History of Craven. Also on a Norman capital at Steetly, Derby, engraved in Lysons' Derbyshire. From the chalice on this stone it must be the monument of an ecclesiastic; yet the stone is only two feet long, it cannot therefore have been the coffin-lid: it may however have been the lid of a chest, containing the heart or viscera of the priest; for it was very usual for the heart and viscera to be interred at one place, and the body at another. Thus in Lincoln cathedral were interred the viscera of Queen Eleanor, while her body was interred in Westminster abbey. See also note to Hinton, Kent, Plate XXIX.

[z] Grose.

Plate xxxix. *Ewenny, Glamorganshire.* The stone of Maurice de Londres, who in A.D. 1141 gave Ewenny as a cell to Gloucester abbey. This will give the date of the stone c. A.D. 1150. The inscription is, ici ⋮ gist ⋮ morice ⋮ de ⋮ lvndres ⋮ le ⋮ fvndvr ⋮ dev ⋮ li ⋮ rende ⋮ svn ⋮ labvr ⋮ am(en).

Plate xl. *Dewsbury, Yorkshire.* Gough conjectures that the birds on this slab are eagles, and that the stone may be connected with the family of Soothill, whose cognizance was an eagle. The double calvary steps here are singular; the date of the stone is probably late in the twelfth century.

Bakewell, Derbyshire.

Plate xli. *Lincoln Cathedral*[a]. This stone, with its stone coffin and the corpse within it in a high state of preservation, was found at the east end of Lincoln cathedral. A chalice and the remains of a staff were found with the body; the shape of the cross would lead us to suppose that the coffin was that of an archbishop.

For a full account of the discovery of the coffin and its contents see Archæologia, vol. i. p. 53.

Bakewell, Derbyshire. There are also fragments of two other stones of similar design.

Bakewell, Derbyshire. Compare this with the design from the same place, Plate v.

Bakewell, Derbyshire. A very singular and beautiful design.

Plate xlii. *Oakley, Bedfordshire.* A dog is very usually placed at the feet of effigies, as in Plate lxviii., and Norton Disney, Plate lxx.; this is a curious and solitary instance of its being similarly placed at the foot of the sepulchral cross; in the example from Chetwynd, Plate lviii., we have a lion similarly placed. The cross indeed appears often to have been regarded as a symbol or representation of the deceased Christian; in the double cross slabs, for instance, we find a cross to represent each person, that which represents the man occupying the sinister side of the slab.

Bakewell, Derbyshire. Another instance of the cross without shaft. The lily termination of the limbs is different from the ordinary shape, the form of the matrix in which the cross is placed is also curious.

[a] Gough, vol. i. p. 53.

Tewkesbury, Gloucestershire. The stone of Abbot Alan, A.D. 1202.

Newbigging, Northumberland. For remarks on the symbols, see p. 42. The border and other ornaments are very curious; compare the head of the cross with that at Marisk, Plate XLIII., Rushen abbey, Plate XLIV., Woodhorn, Plate XLIV., &c. There are from twenty to thirty other interesting examples of slabs at this church.

PLATE XLIII. *Southwell, Notts.*

Tankersley, Yorkshire. A stone very similar to this, but with graduated calvary, from Ernley, Yorkshire, is engraved by Gough, vol. i.

Marisk, Northumberland. Compare this with the incised stone from the same place, Plate v. The skulls scattered about the rock at the base point it out as Mount Calvary, "the place of a skull."

New Romney, Kent. (Restored from a cross almost obliterated.) This cross formed by four circles is of very common occurrence; this and the three succeeding examples shew varieties of this design. It also occurs in incised slabs, Mansfield Woodhouse, Plate x., and Great Salkeld, Plate XIII., &c.

PLATE XLIV. *Dorchester, Oxon.*

Southwell Minster, Notts.

Rushen Abbey, Isle of Man. The disjointed state of the design suggests the idea that the sunk parts of the stone have been filled up with some composition.

Woodhorn, Northumberland. A staff in shape much like the symbol here occurs also on a stone at Aldwick le Street, Yorks., (Gough, vol. i.;) it may be a palmer's staff.

PLATE XLV. *Oakington, Cambridgeshire.* For remarks on the ornament at the middle of the shaft, see p. 44.

Bakewell, Derbyshire. A very singular device.

Bakewell, Derbyshire.

Bakewell, Derbyshire.

PLATE XLVI. *Besthorpe, Norfolk.* A very common design; it occurs also on stones at Kirklees, Yorkshire, Willoughby, Lincoln, &c.

Bakewell, Derbyshire. The shape of this cross is a very common one; it occurs on an incised stone at Attenborough, Notts., Kirkby in Ashfield, Notts., Hallhoughton, Notts., &c., as well as in

the succeeding engraved examples from Bakewell. The bow and arrow are probably the symbols of a forester.

Bakewell, Derbyshire. In this, and examples on Plates XLII., LI., LVI., we have varieties in the shape of the matrix, in which the head of the cross is placed.

Bakewell, Derbyshire.

PLATE XLVII. *Romsey, Hants.* The hand appears to be holding either a staff with a small flag, or a reversed pastoral staff with its vexillum. A cross very similar to this appears on a coffin-lid in an illumination in the MS. Nero, D. I., Brit. Mus.

Stanford-in-the-Vale, Berkshire. For remarks on the ornament at the middle of the shaft, see p. 44.

Stanford-in-the-Vale, Berkshire. The small cross bar which so frequently appears under the head of the cross is curious: there is a very early example of it on a sculpture in the Vatican Gallery of Christian Antiquities, engraved in the "Church of the Catacombs," p. 209.

Bakewell, Derbyshire.

PLATE XLVIII. *Great Milton, Oxfordshire.* A very beautiful design.

PLATE XLIX. *Sulby Abbey.* An interesting stone to an abbat or abbess, the staff is of a form common in the early part of the thirteenth century. The triple trefoils which terminate the limbs may convey an allusion to the doctrine of the Holy Trinity; the calvary steps have the same peculiarity as in the Dewsbury example Plate XL.: it is not unusual to find flowers springing from the calvary; compare Llanlivery, Plate XXX.

Elstow, Beds. A fragment of an exceedingly elegant design. The knot in the shaft and the little flowers upon the foliage are very singular.

PLATE L. *Raunds, Northamptonshire.*

Woodperry, Oxon. The three slabs here represented exist on the site of the church which formerly existed in this hamlet, and are laid among the floor tiles as here represented. They prove that slabs were sometimes (probably frequently) laid amidst the tiles, thus producing a very picturesque effect in the pavement. The form of the calvary

in the second and third examples is unusual in raised crosses, though the trefoil arch is often introduced in incised designs; it occurs, however, in the Chollerton slab, Plate LX. An interesting account of the discovery of these and other remains from the same place, may be found in the Archæological Journal, vol. iii. p. 116.

PLATE LI. *Bakewell, Derbyshire.* Shears and book, or perhaps shears and comb. See p. 42, 43.

Bakewell, Derbyshire. A very beautiful design.

Buckland, Berkshire.

Bamborough, Northumberland[b]. For remarks upon the symbols of shears and key, see p. 42.

PLATE LII. *Melmerby.* The circle behind the cross may be intended for a glory; or to represent the crown of thorns which sometimes was sculptured with the cross, as in a gable cross upon Louth church, Lincolnshire; or as a symbol of the eternity of Christ[c].

St. Pierre, Monmouth[d]. Dr. Pegge (Gent. Mag., vol. 35. p. 72.) conjectures that this is the stone of Urian de St. Pierre, who died A.D. 1239. It certainly appears to belong to about this date. The projection of the margin on the dexter side of the stone is curious, probably it was merely intended to receive part of the inscription.

Temple Church, London. Gough makes out this to be the tomb of William Plantagenet, the fifth son of Henry III., who died A.D. 1256. (The drawing from Gough. A drawing of this stone in its restored state may be seen in Richardson's Temple Effigies.)

St. Pierre, Monmouthshire. Dr. Pegge conjectures that this was the stone of the wife of Urian de St. Pierre, whose stone is given above, who died A.D. 1239; but the device of a hand grasping a cross staff which pierces a dragon, is much more likely to belong to an ecclesiastic. In the Gagnières collection of drawings of French monuments we find many examples of this device of a hand grasping a pastoral staff whose point pierces a dragon, and generally there is an inscription, and in every case it commemorates an abbat. The animal and birds are probably merely ornamental not significant,

[b] Archæol. Journal, vol. v. p. 252.

[c] See Maitland's Church in the Catacombs, p. 209.

[d] Archæol. Journal, vol. v. p. 164.

such sculptures are very unusual on stones of so late date. For remarks on the round ornaments at the top of the stone, see p. 45. The square tablet is very curious, it appears to be intended for an inscription, but no trace of such appears.

PLATE LII.* *Winterborne, Buckinghamshire*[e]. Coffin-lid of wood, see p. 17.

Wistow, Hunts. On the churchyard wall.

Horningsea, Cambridgeshire. A very curious design. An example exists at Buckenham Ferry, Norfolk, which has a small cross in the same position as the small square ornament upon this stone.

Camboe Chapel, Northumberland. Where are several others of similar character.

St. Martin, Colchester, Essex. This slab is of dark marble and in perfect preservation; the design, as will be seen by the section, is not as usual rounded off, but square-edged, and has a very good effect.

Rivenhall, Essex. A very interesting and beautiful example. The canopy is very rarely found on English slabs, though exceedingly common in French designs.

PLATE LIII. *Horningsea, Cambridgeshire.* For remarks on the cross patée in a circle see p. 43. And for remarks on the ornament on the shaft see p. 44. There is a stone exactly similar to this at Buckenham Ferry churchyard, Norfolk.

Trumpington, Cambridgeshire. See p. 43, and p. 44.

Wiggenhall, St. Mary Magdalen. See p. 44 for middle ornament.

Chesterton, Cambridgeshire. See p. 43 for cross patée within a circle.

PLATE LIV. *St. Giles's, Oxford.* There is very great similarity between this design and the two raised cross slabs from Woodperry, Plate IV., so much as to lead to the conclusion that they are by the same hand.

Elford, Staffordshire. We very frequently find the St. Andrew's cross thus united with the "Christ cross," it is difficult to conjecture the reason.

Landbeach, Cambridgeshire. For remarks upon the ornament on the shaft see p. 44. Another example exactly similar to this exists

[e] Gough, vol. i. p. 107.

at Buckenham Ferry, Norfolk. It is curious that two stones at Buckenham Ferry should have exact counterparts in the neighbourhood of Cambridge, viz., this example from Landbeach and the one at Horningsea, Plate LIII.; and that another from the same place should very much resemble the singular one at Horningsea, Plate LII.*; this coincidence could scarcely be accidental, most probably they were all designed by the same artist.

Harrold, Buckinghamshire.

PLATE LV. *Barnwell, Northants.* An exceedingly beautiful design of late thirteenth or early fourteenth century date. The incised lines which connect the two parts of the design are curious.

PLATE LVI. *St. Andrew's, Newcastle*[f]. This stone may perhaps be of the thirteenth century. For explanation of the symbols, chalice, paten, and hand in attitude of benediction, see p. 36.

Pavenham, Beds. A singular design.

Hanbury, Staffordshire. 1. The square form given to the head here is very unusual.

Hanbury, Staffordshire. 2. This curious design is suggestive of a highly ornamented ***X. P.***

Hanbury, Staffordshire. 3. This fragment may possibly be of the thirteenth century. A stone with design very similar to this, and with a sword beside the shaft, both of which are incised, forms the step of the west gate of Diserth churchyard, Flintshire. A similar one forms the threshold of the west door of Treimerchion church, Flintshire.

Hanbury, Staffordshire. 4. These four fragments together with two others were found under the late perpendicular wall of the south aisle during some restorations. See Arch. Journal, vol. iv. p. 153.

PLATE LVII. *Hexham, Northumberland*[f]. Inscription, HIC ⁝ IACET ⁝ MATILDA ⁝ VXOR ⁝ (P)HILIPPI ⁝ MERCERARII ⁝ It is doubtful whether the shears upon this stone are put there as a female symbol, or as the symbol of a mercer or clothier. The date of the stone also is very doubtful.

Tackley, Oxon.

[f] Archæol. Journal, vol. v. p. 257.

Chesterton, Cambridgeshire. The repetition of the cross at the bottom of the shaft is not unusual; scale, half an inch to a foot.

Jervaulx Abbey, Yorkshire[g]. The chalice on this stone is of very elegant shape: the sculpture beside it appears to be the letter T, probably the initial of the Christian name of the deceased, who appears by the inscription to have been a canon of St. Leonard's, York.

PLATE LVIII. *Wilford churchyard, Notts.*

Bilborough, Notts. A very singular design; the star within the calvary is unique. A similar stone rather narrower, and with the two circles above the limbs of the cross, lies beside it. This may perhaps belong to the thirteenth century.

Chetwynd, Shropshire. A curious design. See note on Oakley, Beds., Plate XLII.

Garstang, Lancashire. The prolongation of the lower limbs of the saltire cross is very curious.

PLATE LIX. *Sutton in Ashfield, Notts.*[h] The ornament at the sides of this stone is very curious and unusual.

Lolworth churchyard, Cambridgeshire.

Hanbury, Staffordshire. See note to the fragments from the same place on Plate LVI.

Welsh Bicknor, Gloucestershire. A very beautiful design. The ornaments in the angles of the cross resemble those in a cross at Newbigging, Northumberland.

PLATE LX. *Chollerton, Northumberland.* For remarks on these double stones, see p. 22.

Little Welnelham, Suffolk. The fillet across the slab may have been intended for an inscription.

Aconbury, Herefordshire. Perhaps of earlier date. May not the flowers upon this stone represent the flowers which it was customary to scatter over the tomb? The inscription here is in a very unusual position.

Horton, Northumberland[i]. Very curious design. On a slab at Gosforth, Northumberland, engraved in the Archæologia Æliana,

[g] Whittaker's Richmondshire, vol. i. p. 427.

[h] Gough and Thoroton.

[i] Archæol. Journal, vol. v. p. 252.

vol. ii. p. 243, a sword is put in place of the shaft of the cross, just as the shears are here.

PLATE LXI. *Tintern Abbey, Monmouthshire.* A very elegant design, the head of the pastoral staff is of curious shape. Inscription, IACET : HENRICVS : DE : LANCAVT : QVANDAM : ABBAS : DE : VOTO.

Tintern Abbey. Very elegant design. Inscription, HIC : IACET : IOHANNES : DE : LVVNB :

Catworth, Hunts. Erroneously marked Kirkby in Ashfield, Notts. (Gough, vol. i. pl. 2. p. cviii.)

Fownhope, Herefordshire. The stems beneath the cross are probably intended for palm-branches.

PLATE LXII. *Darlington, Durham.* A very interesting fragment, but difficult of explanation. Probably it is the monument of a man, wife, and child; the sword and book appear to be the symbols of the man, the shears and keys of the woman, and the shield of the child. The shears and keys we suppose merely to denote the domestic qualities of the lady, but the intention of the other symbols is very obscure. See p. 66, and Archæol. Journal, vol. v. p. 256.

Fingall, Yorkshire. An interesting example of the class mentioned at p. 22.

Bredon, Worcestershire[j]. A very beautiful example of the class mentioned at p. 22. We have also here an example of an ornamented coffin.

PLATE LXIII. *Dereham, Cumberland.* The leaves which frequently spring from the shaft of the cross are here expanded into oak-branches very elegantly spread over the stone. The head of the cross very much resembles one at Gilling, Yorkshire. The calvary is triangular, and has bunches of foliage springing from it.

Kenilworth, Warwickshire. This mode of treating a design, viz., by carrying a bead round the outline, is very unusual, but has a good effect. The stone of John Lewys at Brecon priory, before mentioned, p. 63, is similarly treated. Compare the flowers springing from the calvary with those in the Sulby slab, Plate XLIX.

Old Romney, Kent. The intention of the curious ornaments beside the shaft of this cross is not clear.

[j] Archæol. Journal, vol. ii. p. 90.

Jervaulx Abbey, Yorkshire[k]. The shape of the lilies here is very unusual. Two steps only to the calvary, as here, are very uncommon. The inscription is,

> hic . iacet in tomba . willī . noīc . callay .
> construxit . tabolā . dnī . turma dbodena.

Plate lxiv. *Goosenerg, Yorkshire.* Each compartment of this singular stone contains a cross, the spaces between the shafts and border being filled in with trefoils, &c. The letters A. R. are of comparatively modern date, the stone having been used a second time. The border is filled with the common four-leaved flower of the fourteenth century[l].

Ribchester, Lancashire. A very curious stone: this and the example from Rivenhall, Plate lii.*, are the only English examples which have been met with in which the canopy is introduced. In the French examples in the Gagnières collection we find the cross, or pastoral staff, or sword very commonly placed under a canopy; there are examples there of the thirteenth, fourteenth, and fifteenth centuries; also the double stones with canopies are numerous. The emblems on the dexter compartment of this stone are the sword and spear; we very seldom find the latter weapon introduced upon tombs, it occurs also on the cross-legged brass of Sir J. D'Abernoun, Stoke D'Abernon, Surrey.

Plate lxv. *Horningsea churchyard, Cambridgeshire.* This bird, with its body on one side and its tail on the other side of the shaft, is very curious. On the upper part of the stone there appears to have been either a repetition of the bird, or a cross, it is not clear which.

Attleborough, Norfolk. An example very much like this exists at Brandon, Suffolk. The design is very curious; the Brandon example looks still more like a double axe.

East Shaftoe, Northumberland. For remarks on this stone see p. 22.

Jervaulx Abbey[m]. In the list of abbats of Jervaulx given in Dugdale's Monasticon occurs Peter de Snape, A.D. 1436, undoubtedly the person here commemorated.

[k] Whittaker's Richmondshire, vol. i. p. 427.

[l] Ibid., vol. ii. p. 467.

[m] Ibid., vol. i. p. 427.

PLATE LXVI. *Christ Church, Caerleon.* (This cut is placed here for convenience of arrangement, its proper place is after Plate XXXI., where will be found some notes upon it.)

Jervaulx, Yorkshire[m]. An exceedingly curious design.

Horton, Northumberland[n]. Inscription, orate pro anima anne bardowl, S T G. This is one of the slabs which render it highly probable that the shears were sometimes used as a female symbol. See p. 41.

PLATE LXVII. *Llantwit Major, Glamorganshire.* For remarks on this and the slabs on the five succeeding plates, see p. 25. Inscription, NE : PETRA : CALCETVR : QVE : SVB : IACET : ISTA : TVETVR. The ornaments are of Norman character, but in Wales, Cornwall, the Isle of Man, and other remote parts of the empire, the ancient style of art continued much longer than elsewhere; see for instance the stone at Iona, Plate LXXXII., whose date is A.D. 1489.

Gilling, Yorkshire. This very interesting stone may be of later date than is here assigned to it. It has been incorrectly given in the Arch. Journal.

Bitton, Gloucestershire. Inscription,

✠ EMMOTE ⋮ DE ⋮ HASTINGS ⋮ GIST ⋮ ICI ⋮
DEV ⋮ DE ⋮ SA ⋮ ALME ⋮ EIT ⋮ MERCI ⋮

Winchester Cathedral[o]. Prior W. de Basing, A.D. 1295.

PLATE LXVIII. *Stanton, Notts.* Sir William Stanton, A.D. 1326. A very beautiful and curious example, see p. 25. Inscription,

✠ hic jacet Wills de Staunton miles filius Galfridde eadem militis qui obiit iii idi Maii anno dñi (m. c.) cc°xxvi cui añ ppicietur deus ✠

PLATE LXIX. *Brampton, Derbyshire.* Inscription,

HIC ⋮ IACET ⋮ MATILDA ⋮ LE ⋮ CAVS ⋮ ORATE ⋮ PRO ⋮ ANIMA ⋮ EI ⋮
PAT(ER) ⋮ NOST(ER).

Kingsbury, Warwickshire. Dugdale's Warwickshire.

Silchester.

Silchester. The coffins of which this and the preceding are the lids have crosses upon their ends, given at page 16.

PLATE LXX. *Norton Disney, Lincolnshire*[o].

[m] Whittaker's Richmondshire, vol. i. p. 427.

[n] Archæol. Journal, vol. v. p. 254.

[o] Gough.

East Markham, Notts.[p]

Bottesford, Notts.[p]

Bredon, Worcestershire[q]. An exceedingly interesting design. At Trim, co. Meath, Ireland, a very similar one has been recently discovered with SS. Mary and John beside the cross. At Hales Owen (engraved in Antiq. and Topog. Cabinet, vol. x.) is a coffin-lid built into the wall of the church, which has a kneeling figure under a canopy, which is surmounted by a crucifix, with SS. Mary and John, the whole beneath another canopy. The cross ragulée is not very usual in figures of the crucifixion, one occurs, however, in a sculpture in a cave at Carcliffe Tor, Derbyshire, engraved in the Arch. Journal, vol. iv. p. 156.

Plate lxxi. *Washingborough, Lincolnshire.* This beautiful fragment has probably formed part of a slab with a semi-effigy; something after the style of the one beneath it from Corwen, or that of Sir W. de Staunton, Plate lxviii.

Corwen, Wales. An exceedingly curious and valuable example. The upper part of the figure and his feet are in low relief; on the flat part of the stone, which, in kindred examples is plain or ornamented with a cross and other symbols, we have here the robes of the figure continued by incised lines, with an inscription running round the flat part of the stone, which passes like a broad band over the body at the middle and the feet. The chasuble and stole are richly embroidered, the robe under the chasuble appears at first sight to be entirely of embroidery, but it is most probable that it is only the albe with a larger apparel than usual on the front, the apparels at the wrists also are made to look like embroidered cuffs.

Plate lxxii. *Hendon, Yorkshire.* A very interesting design, the two quatrefoils are intended to contain the initials of the deceased.

Plate lxxiii. These two, together with another of similar character, exist in the churchyard of Llanfihangel Aber Cowin, Caermarthenshire. Local tradition assigns these monuments to three holy palmers, "who wandered thither in poverty and distress, and being about to perish for want, slew each other, the last survivor burying himself in one of the graves which they had prepared, and pulling

[p] Thoroton.

[q] Archæol. Journal, vol. ii. p. 91.

the stone over left it ill adjusted in an oblique posture." "On opening the middle grave there was found at the depth of four feet a sort of kistvaen, composed of six slabs of stone arranged in the shape of an ordinary coffin, two more slabs formed a top and a bottom for the sepulchral chest. In it were found some small bones of a youth or female, and half a dozen shells, each about the size of the palm of the hand, by description precisely corresponding to the cockle shells of pilgrims, thus evidently proving the graves to be those of persons under a vow of pilgrimage, performed by or attributed to them[r]."

It is difficult to determine the date of these curious stones; Mr. Westwood refers them to the fifteenth century; the date of the Welsh antiquities is not to be judged by the same rules as those of England; but certainly the character of the work both in the recumbent stones and in the foot stones is decidedly of the eleventh or twelfth century.

The use of the head and foot stone together with the recumbent coffin-shaped stone is uncommon. The head-stones are too much worn for their design to be made out.

Plate lxxiv. *Cashel, Ireland.* These are introduced as examples of the complete effigy upon a coffin-lid in order to complete the preceding series of partial effigies. The cross-legged figure is probably of the end of the thirteenth century; the female figure of the end of the thirteenth or beginning of the fourteenth century.

Athassel Abbey, Tipperary. Richard de Burgo the Red, earl of Ulster, in civil robes; before his death in A.D. 1326, he had retired to this abbey.

Cashel. This is an interesting example of an ornamented stone coffin; its date is probably late thirteenth century.

In the Archæological Journal, vol. ii. p. 121, is a memoir upon the preceding examples.

HEAD-STONES.

Plate lxxv. *Church of St. Brecan, Isle of Arran, Ireland.* This very interesting stone, a monument to seven Romans, is of earlier date than A.D. 500. On the stone of St. Breccan, engraved in

[r] Archæologia Cambrensis, vol. iii. p. 317.

Petrie's Eccl. Architecture of Ireland, whose date is c. A.D. 500, there is a design almost exactly similar to the design here.

Oratory of Gallerus, Ireland. The inscription, in the Byzantine character, is, "the stone of Colum son of . . . . . Mel."

Kilmalkedar, Ireland. On this stone we have a Byzantine alphabet, which appears to have been cut after the letters D N I, which appear about the middle of the stone.

Near Dingle, Ireland. The stone of St. Monachan, fifth century. An interesting example of the rude Christian pillar-stone. These are from Mr. Petrie's Eccl. Architect. of Ireland.

PLATE LXXVI. *St. Buryan, Cornwall.* A very early instance of the cross patée within a circle.

Pen y mynidd, Brecknockshire.

Bakewell, Derbyshire. The date of this stone, which is here conjecturally restored, is probably c. A.D. 1000. In Dronfield church, Derbyshire, is a fragment of an incised slab with part of a similar cross upon it.

From the refert or burial-place of the kings, Glendalough, co. Wicklow, Ireland. A beautiful example of probably the tenth century. The design within the circle is very similar to that on Clonmacnoise, Plate II. 1. Mr. Petrie says that many fragments of similar crosses remain in the same place.

PLATE LXXVII. *Aycliffe, Durham.* The date of this cross may be as early as the eighth or ninth century, but with all these early crosses whose date is in the present state of our knowledge so very doubtful, the plan has been adopted of giving them, in the headings of the Plates, the latest possible date. On comparing the shafts of these crosses with the illuminated letters of Irish and early Anglo-Saxon MSS., we find the ornaments in both almost identical: the fashion of unnaturally prolonging the tails, tongues, &c., of animals, and twisting them into knot-work, as may be seen in the tail of the Agnus Dei at the base of this cross, is very characteristic of this school, and the various styles of knot-work on this example, and those in Plates LXXVIII. and LXXIX., will give a very good idea of many of its other peculiarities.

The Irish missionaries brought their national style of art from

Iona to Lindisfarne in the seventh century, and it was afterwards adopted by their Anglo-Saxon converts. The limits then of this style in England are from about the beginning of the eighth to about the beginning or middle of the eleventh.

PLATE LXXVIII. *Hawkswell, Yorkshire.* The upper part of this cross is gone, it appears to have been finished in a similar way to that at Nevern, Plate LXXIX.; the rectangular panel towards the top probably has had, or been intended for, an inscription, as on those at Carew and Nevern, Plate LXXIX.

PLATE LXXVIII.* *Lancaster.* The inscription on this cross has been explained to be "Oremus nancisci quietem Cynibaldum celebrem castellanum." Date, probably the tenth century. There is a cast of the whole stone in the museum of the Archæological Institute. See a memoir on this remarkable stone in the Archæological Journal, vol. iii. p. 72.

Bakewell, Derbyshire. In Aldborough church, Yorkshire, is a dedication stone of date c. A.D. 1050, (engraved in the Companion to the Glossary of Architecture, p. 25,) on which the design is a cross within a circle, and a small ornament is introduced between the limbs similar to the small ornament here.

Cambridge Castle. Since this and the remaining stones upon the plate were found in the same situation as the coffin-stones, Plates XXXIV. and XXXV., we may suppose them to be of Saxon date. There is no strongly marked character about them, and they might any of them belong to almost any date prior to the seventeenth century.

PLATE LXXIX. *Carew, Pembrokeshire,* (west side.) See note on Plate LXXVII. The inscription upon this cross has not been as yet explained.

Nevern, Wales, (east side.) The inscription here is given in Gibson's and Gough's Camden, but has not yet been explained. These two crosses are referred by Mr. Westwood (Arch. Journal, vol. iii. p. 70) to the eighth or ninth century.

PLATE LXXIX.* *Cambridge Castle,* 1.

Cambridge Castle, 2.

Bakewell, Derbyshire. The mouldings on the edge of this stone are of subsequent date to the design.

Bakewell, Derbyshire. A curious design, the cross (if it can be called a cross) formed of six bars is very unusual.

Cambridge Castle.

Cambridge Castle. All these from Cambridge upon this plate are singularly destitute of any thing like early character, they might all be mistaken for fifteenth century stones.

PLATE LXXX. *Bakewell, Derbyshire,* 1. An interesting early example.

Bakewell, Derbyshire, 2.

Temple Bruer, Lincolnshire. A very interesting design, which may be perhaps of earlier date than twelfth century. Compare it with the second cross slab from Glendalough, Plate III.

Bakewell, Derbyshire, 3. The treatment of this design is curious: the stone from Tackley, Oxon, Plate LXXXI., is treated in a somewhat similar manner.

Bakewell, Derbyshire, 4.

Bakewell, Derbyshire, 5. The star of six points, which occurs on this and the two preceding stones, is of frequent occurrence in Norman work.

PLATE LXXXI. *Bakewell, Derbyshire,* 1. The design upon this stone approaches to that upon the incised slabs on Plate VII. Date, early thirteenth century.

Bakewell, Derbyshire, 2.

New Romney. May be of the twelfth century. Compare it with the Bakewell slab, Plate V.

St. Mary le Wigford, Lincoln. A very interesting example. Date, probably thirteenth century.

Handborough, Oxon. The cross with a kind of penthouse like this over it, in wood, is very common on the continent; at Somersby, Lincolnshire, is a tall churchyard cross, which has an embattled gable much like this. Date probably fourteenth century.

Tackley, Oxon. The design here is treated much like that at Bakewell, 3, Plate LXXX. Date probably fourteenth century.

PLATE LXXXII. *Chapel of St. Orain, Iona*[s]. A beautiful and very interesting example. Date, A.D. 1489. We have the knot-

[s] Archæol. Journal, vol. ii. p. 400.

work of a much earlier date, combined with conventional English forms of the period; for the form of leaf is common at this date, especially perhaps in iron-work; it occurs on door hinges at St. John's, Maddermarket, Norwich, &c. These anomalies are not uncommon in remote districts. Both sides of the stone are exhibited.

PLATE LXXIII. *Sligo Abbey, Ireland*[t]. A very curious late example of the pillar-stone. Date, A.D. 1566. There is one of similar character at Dunkeld cathedral, Scotland.

Ballinchter, West Meath, Ireland[t]. Curious example. Date, 1631. These late pillar-stones are not uncommon in Ireland.

[t] Archæologia.

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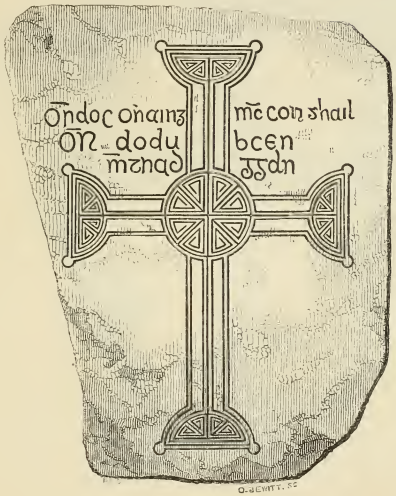
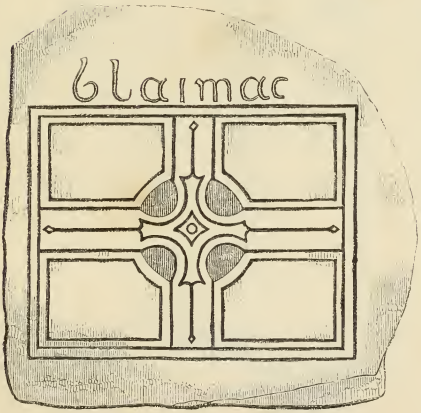
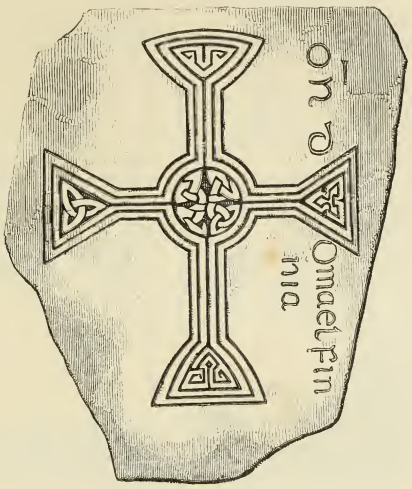


CLONMACNOISE, IRELAND, A D 822



GLENDALOUGH, IRELAND, A D 896



1 CLONMACNOISE, IRELAND. A.D. 992.

2 CLONMACNOISE, IRELAND. A.D. 1003.

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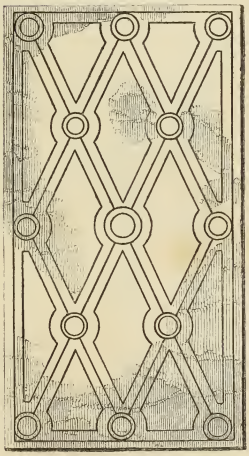
HARTLEPOOL, DURHAM, c 1000



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GLENDALOUGH, IRELAND.

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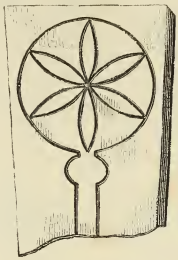

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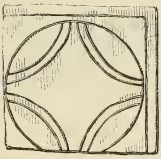

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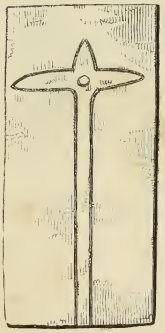

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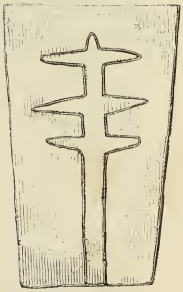

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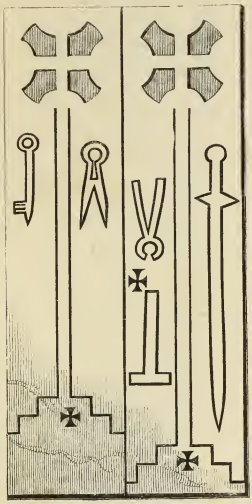
BAKEWELL, DERBYSHIRE.



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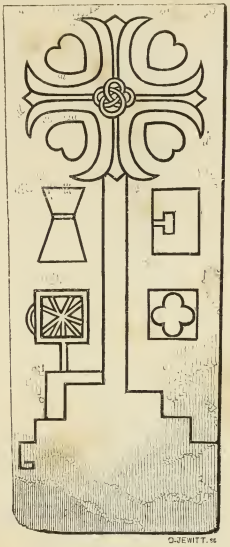
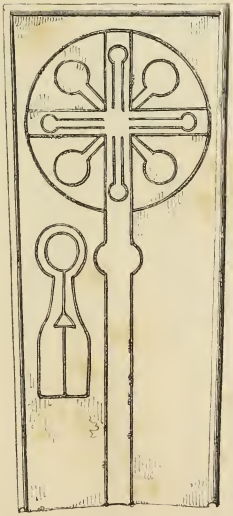
AYLIFFE, NORTHUMBERLAND



MARISK, RICHMONDSHIRE.



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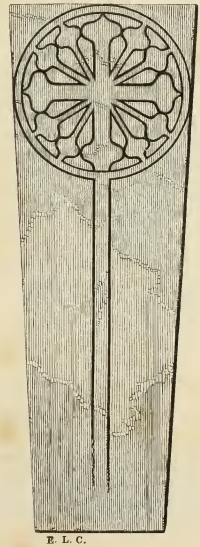
BAKEWELL, DERBYSHIRE



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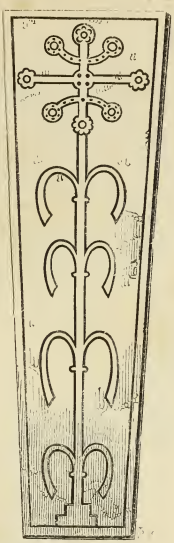

KNOTTING, BEDFORDSHIRE.

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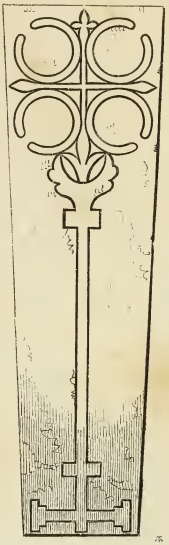
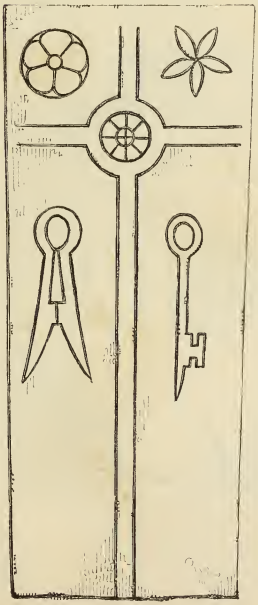


BREDON, WORCESTERSHIRE



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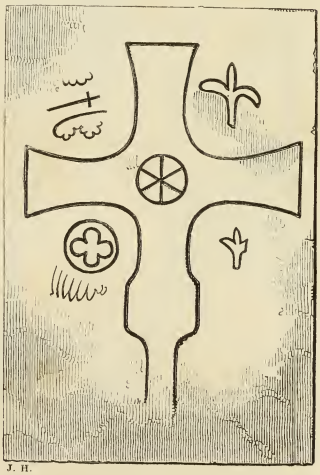
BAKEWELL, DERBYSHIRE



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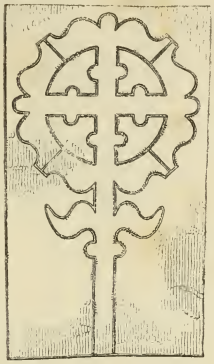
CORSEUIL, BRITTANY.



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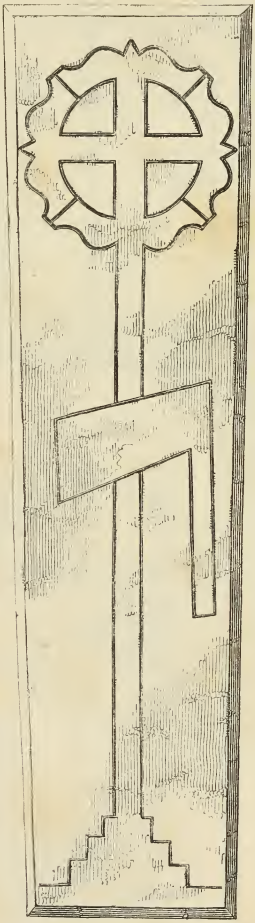
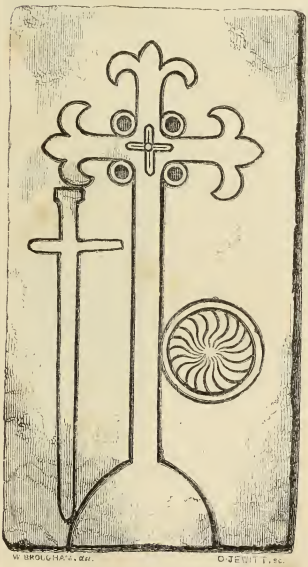


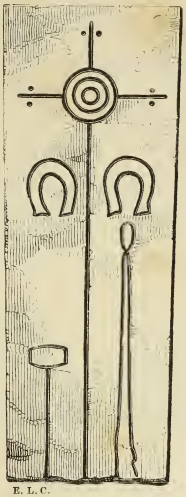
Scale, 1 inch to a foot.

2. BAKEWELL, DERBYSHIRE.



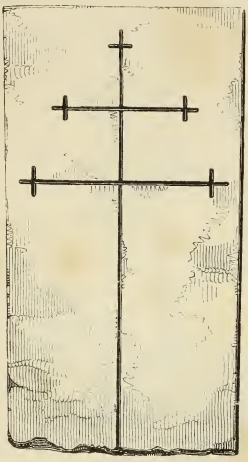
Scale, half an inch to a foot.

BROUGHAM, WESTMORELAND,
A.D. 1185.



E. L. C.

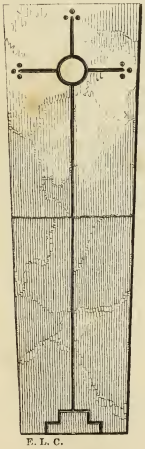
ST. PETER'S, JERSEY.



E. L. C.

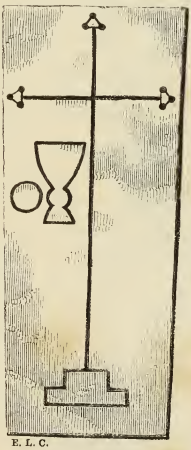
ST OUEN'S, JERSEY.

Scale, 1 inch to a foot



E. L. C.

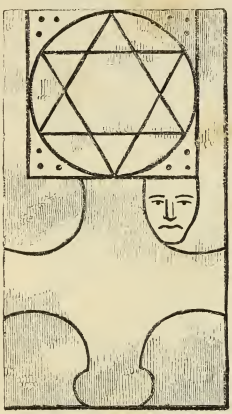
ST. LAURENS, JERSEY.



E. L. C.

KEEP OF MONT ORGUEIL CASTLE, JERSEY

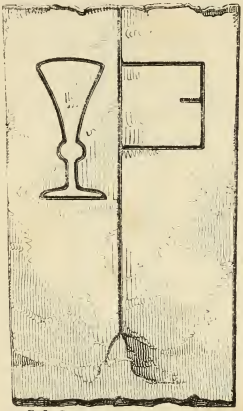
Scale, half an inch to a foot.



J. H.

Scale, 1 in. to a foot

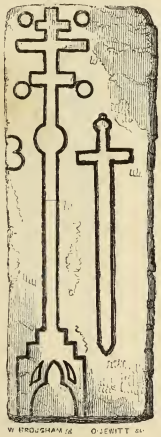
ST. LAURENS, JERSEY.



E. L. C.

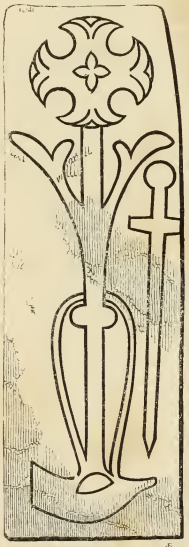
Scale, 1 in to a foot

ST. OUEN'S, JERSEY.

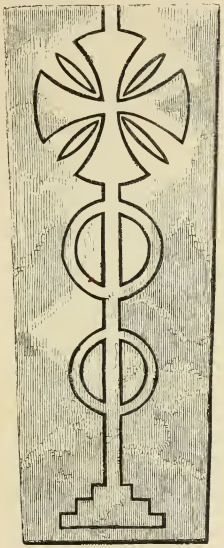


Scale, half an inch to a foot

BROUGHAM, WESTMORELAND, A.D. 1230.



DARLEY, DERBYSHIRE.

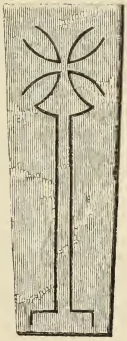


BUNGAY, SUFFOLK.

E. L. C.

Scale, 1 in to a foot

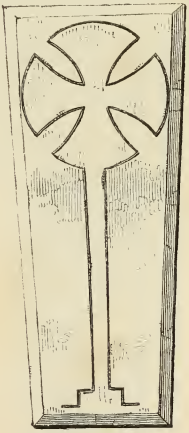
1. BAKEWELL, DERBYSHIRE.



Scale, half an in to a foot

MANSFIELD WOODHOUSE, NOTTS.

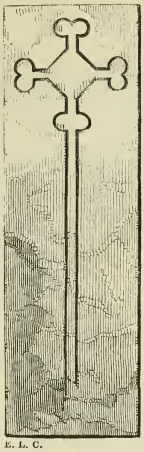
SOUTHWELL MINSTER, NOTTS



E. L. C.

Scale, 1 in to a foot.

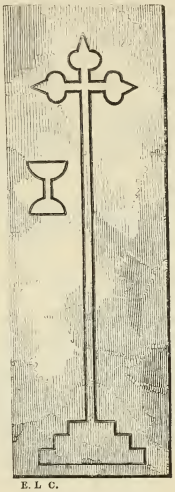
2. BAKEWELL, DERBYSHIRE



E. L. C.

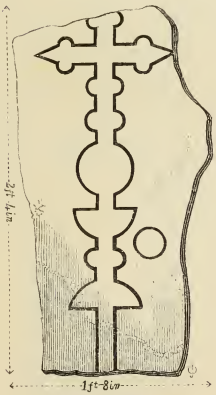
Scale, half an in. to a foot.

BRIDGENORTH, GLOUCESTERSHIRE

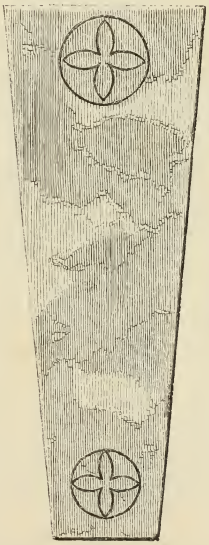


E. L. C.

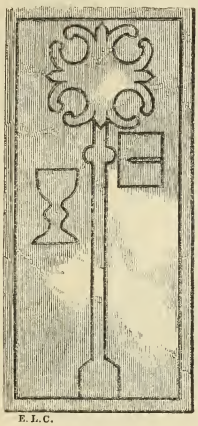
PAPPLEWICK, NOTTS.



NEWCASTLE, ST MORCAS.



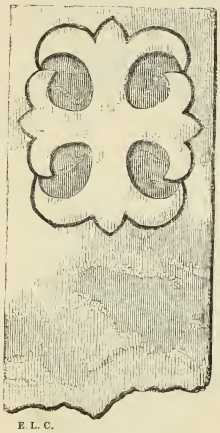
DORE ABBEY, HEREFORDSHIRE.



E. L. C.

Scale, half an in. to a foot.

LENTON, NOTTS.



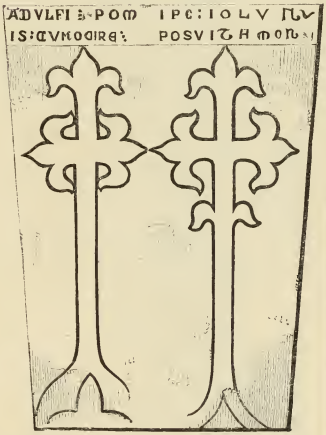
E. L. C.

Scale 1 in. to a foot.

BAKEWELL, DERBYSHIRE

E. L. C.

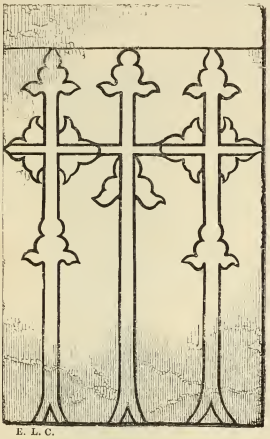
BAKEWELL, DERBYSHIRE.



E. L. C.

Scale, 1 inch to a foot

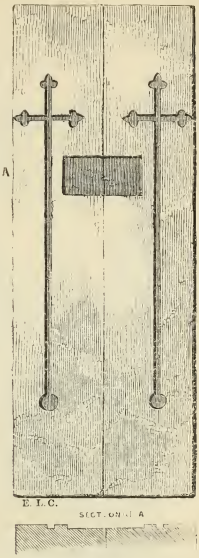
ST. PETER'S AT GOWTS, LINCOLN



E. L. C.

Scale, 1 inch to a foot

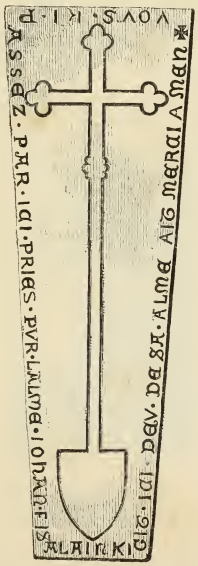
ST PETER'S AT GOWIS, LINCOLN



E. L. C.

Scale, half an inch to a foot

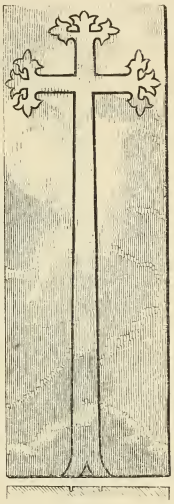
ST BENEDICT'S, LINCOLN.



Scale, 1 inch to a foot

GREAT SALKELD, CUMBERLAND.

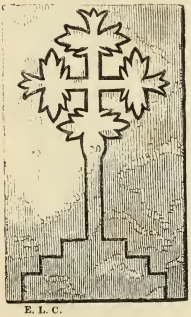
ENFIELD, STAFFORDSHIRE.



E. L. C.

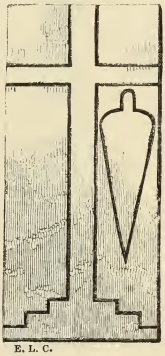
ATTENBOROUGH, NOTTS

Scale, half an inch to a foot



E. L. C.

PAPPLEWICK, NOTTS.

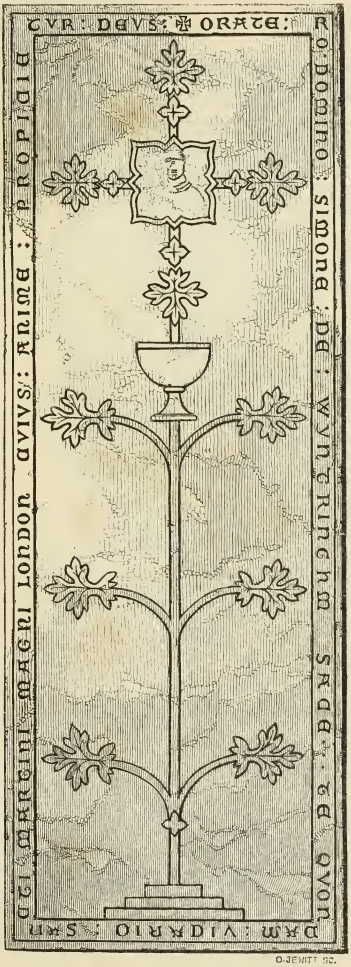


E. L. C.

PAPPLEWICK. NOTTS

Scale, 1 inch to a foot.

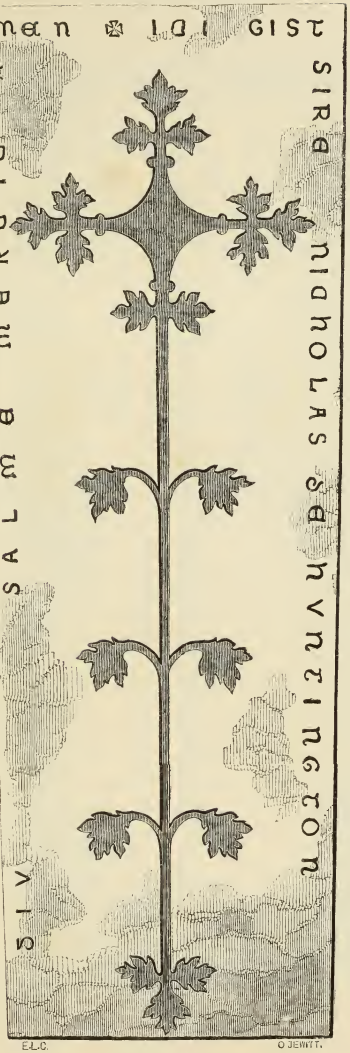
EXETER CATHEDRAL. A.D. 1237



CARMELITE FRIARY, YORK.

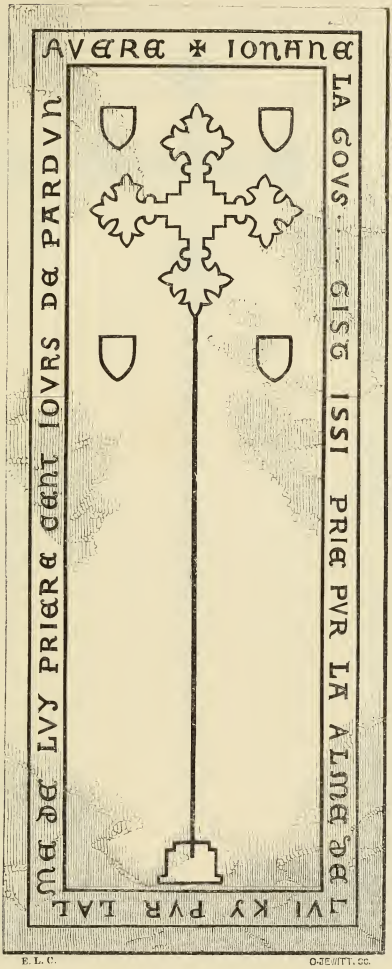
Scale, 1 inch to a foot

ABBEY CHURCH, HEXHAM, NORTHUMBERLAND



Scale, 1 inch to a foot

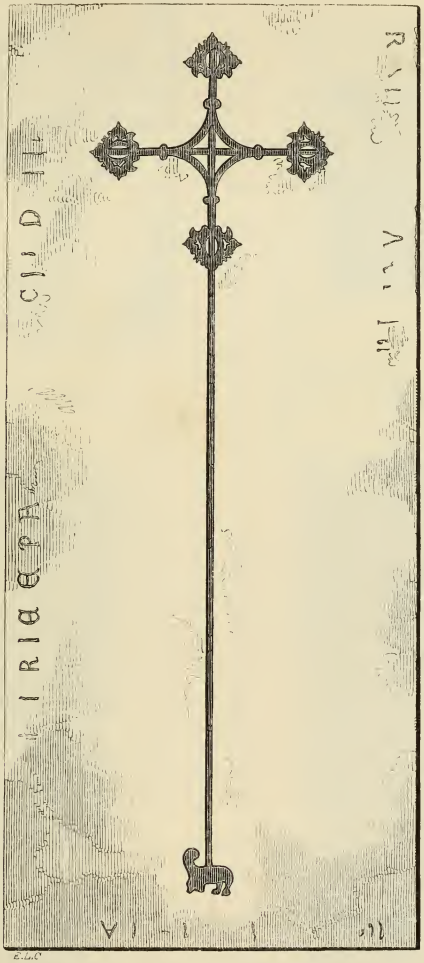
RAMPTON, CAMBRIDGESHIRE, c A.D. 1330.



E. L. C. O. JEWITT, sc.

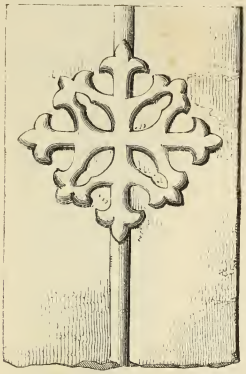
Scale, 1 inch to a foot.

ST. NEOT'S, BEDFORDSHIRE



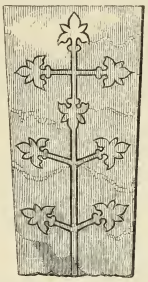
Scale, 1 inch to a foot.

SAWSTON. CAMBRIDGESHIRE.



R. B.

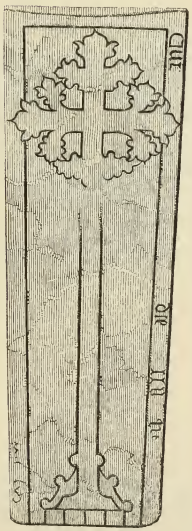
BRANDON, SUFFOLK.



E.L.C.

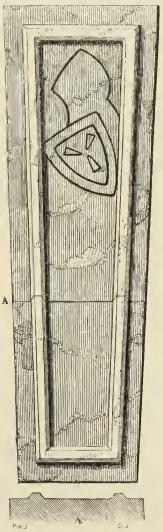
Scale, half an inch to a foot.

MANSFIELD WOODHOUSE, NOTTS.

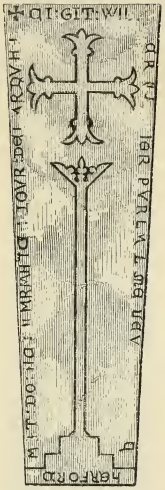


Scale, half an inch to a foot

NEWLAND, GLOUCESTERSHIRE.

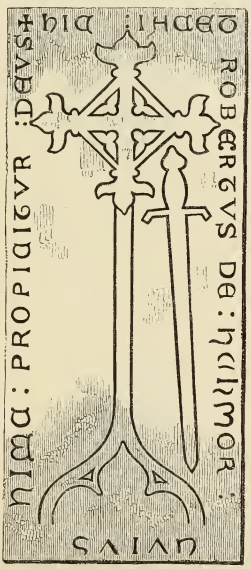


ST. MAGNUS CATHEDRAL, ORKNEY

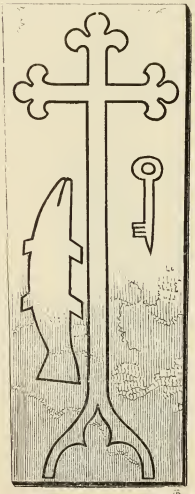


ENGLISH BICKNOR, GLOUCESTERSHIRE.

AINSTABLE, CUMBERLAND.

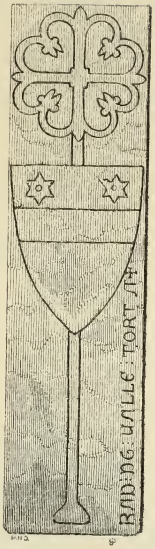


BASSENTHWAITE, CUMBERLAND

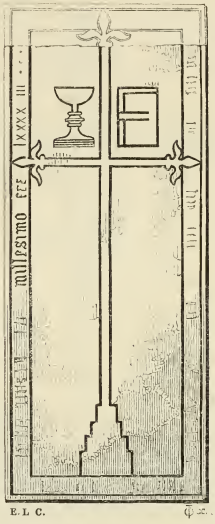


ST. MARY'S, GATESHEAD, DURHAM.

Scale, half an inch to a foot.

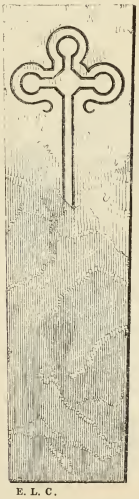


CHESTER CATHEDRAL.



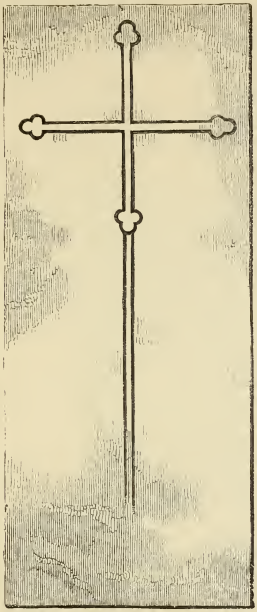
HOLME PIERREPOINT, NOTTS, A.D. 1394.

BAKEWELL, DERBYSHIRE.



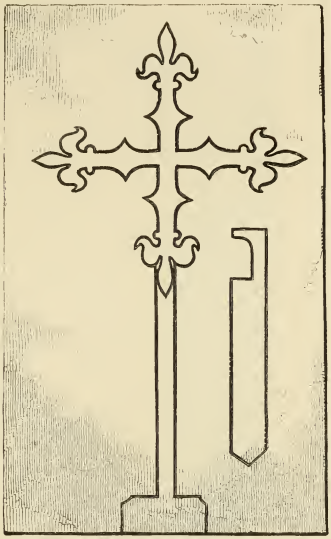
Scale, half an inch to a foot.

ST. PETER'S, JERSEY.



E. L. C.

LOLWORTH, CAMBRIDGESHIRE.



E. L. C.

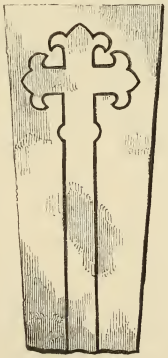
PAPPLEWICK, NOTTS

Scale, half an inch to a foot

P.H.D.

SOUTHWELL, NOTTINGHAMSHIRE

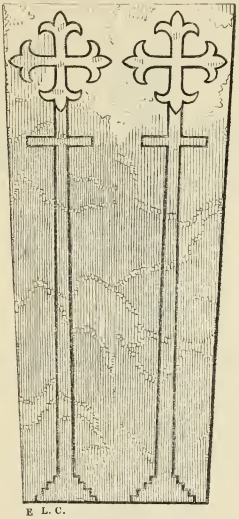
E. L. C



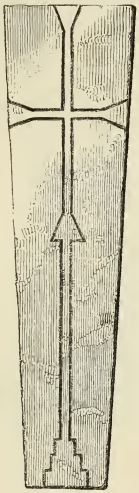
E. L. C.

PAPPLEWICK, NOTTS.

Scale, 1 inch to a foot



E L. C.

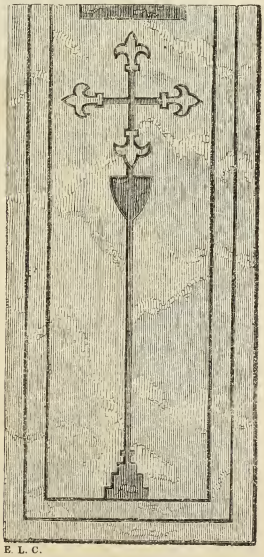


E. L. C.

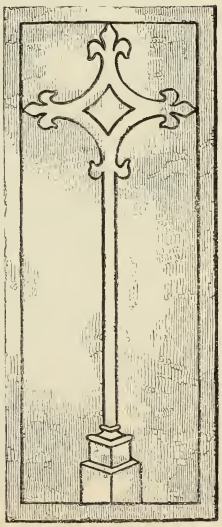
Scale, half an inch to a foot.

MONASTERY, MONKTON FARLEIGH, WILTS

BREDON, WORCESTER



E L. C.

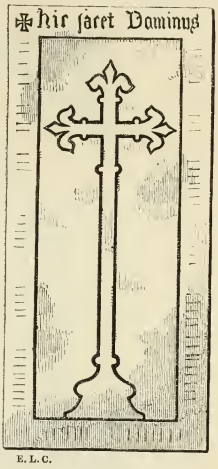


Scale, half an inch to a foot.

PETERBOROUGH CATHEDRAL.

ST. PETER'S, BRISTOL.

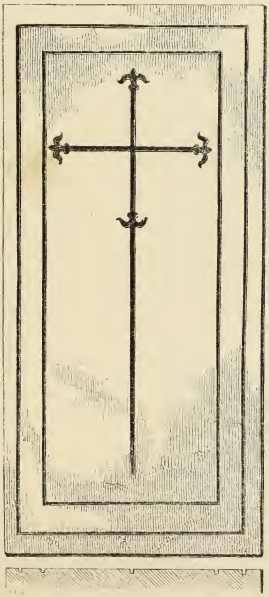
E.L.C.



E.L.C.

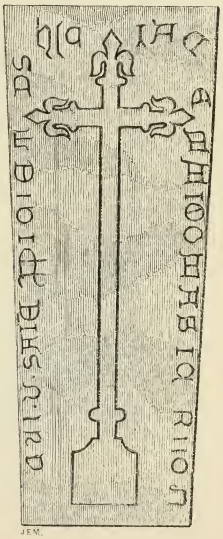
Scale, half an inch to a foot.

LENTON, NOTTS. BRIDGEFORD, NOTTS



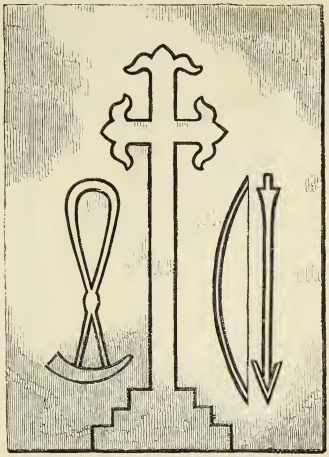
Scale half an inch to a foot.

LOLWORTH, CAMBRIDGESHIRE.



J.E.M.

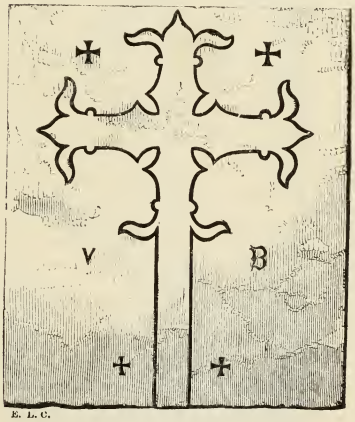
TINTERN ABBEY.



E. L.C.

Scale, half an inch to a foot.

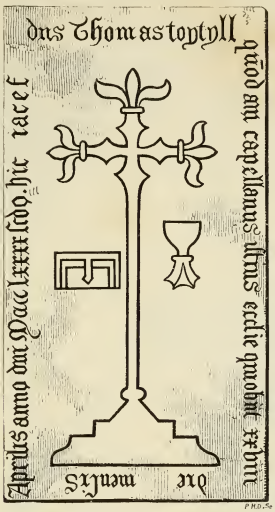
PAPPLEWICK, NOTTS.



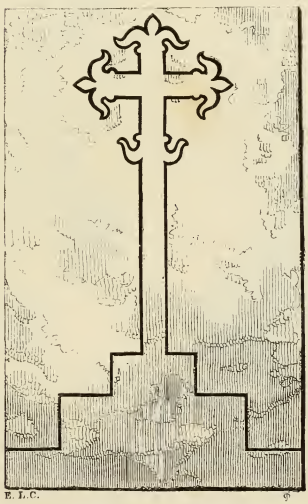
E. L. C.

Scale, 1 inch to a foot.

PAPPLEWICK, NOTTS.



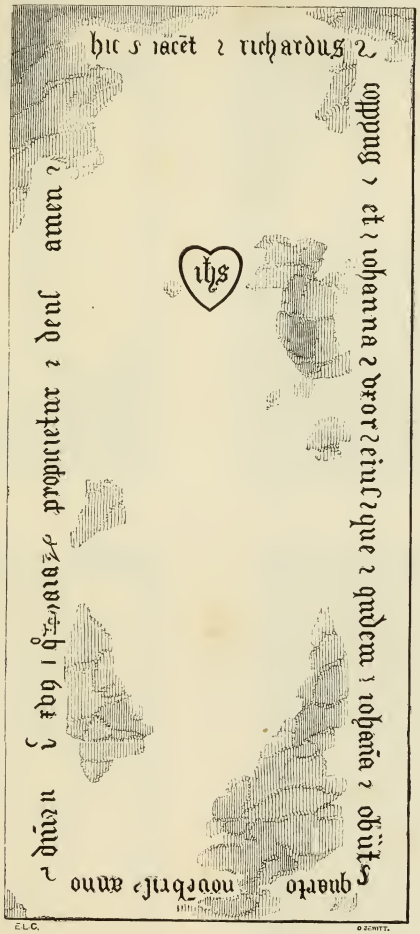
TOPCLYFFE, YORKSHIRE A.D. 1492.



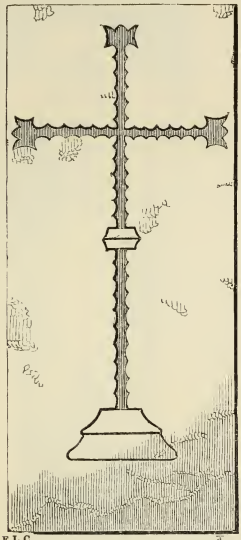
E. L. C.

Scale, half an inch to a foot

LYNBY, NOTTS.

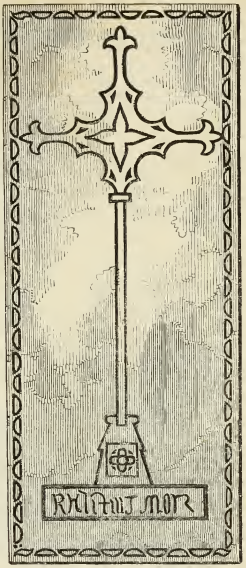

hic s iacēt ꝛ richardus ꝛ
ꝛ gyngayn ꝛ et ꝛ iohanna ꝛ uxor eius ꝛ que ꝛ hanc ꝛ ecclesiam ꝛ fundauerunt ꝛ
quarto nouembr' anno ꝛ
ihs
propicietur ꝛ deus amen ꝛ

HINTON, KENT.



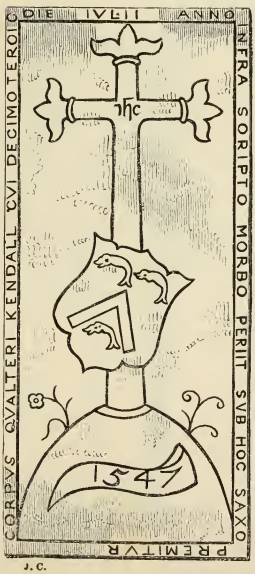
E.L.C.

LOLWORTH, CAMBRIDGESHIRE



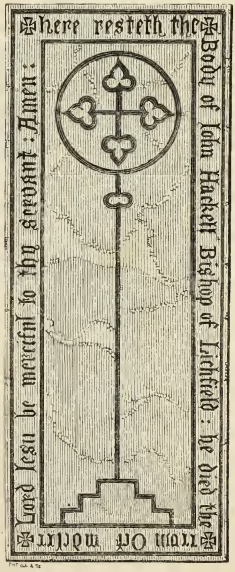
E.L.C.

DALLINGHAM, CAMBRIDGESHIRE



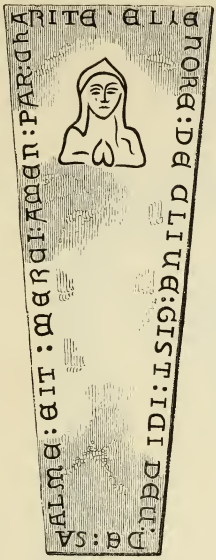
J.C.

LANLIVERY, CORNWALL.

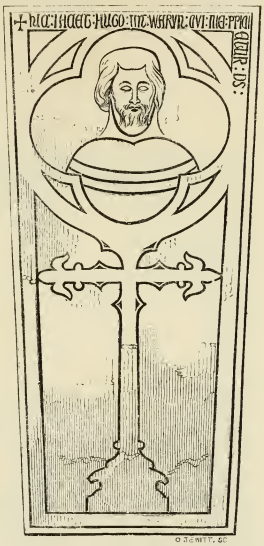


Scale, half an inch to a foot.

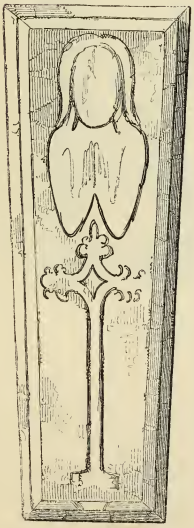
LICHFIELD CATHEDRAL, A.D. 1670.

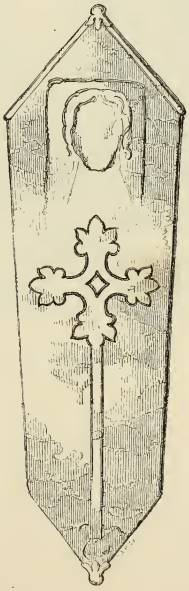


CLIFF, KENT



MONKTON FARLEIGH, WILTSHIRE





LYMPLEY STOKE, WILTSHIRE.

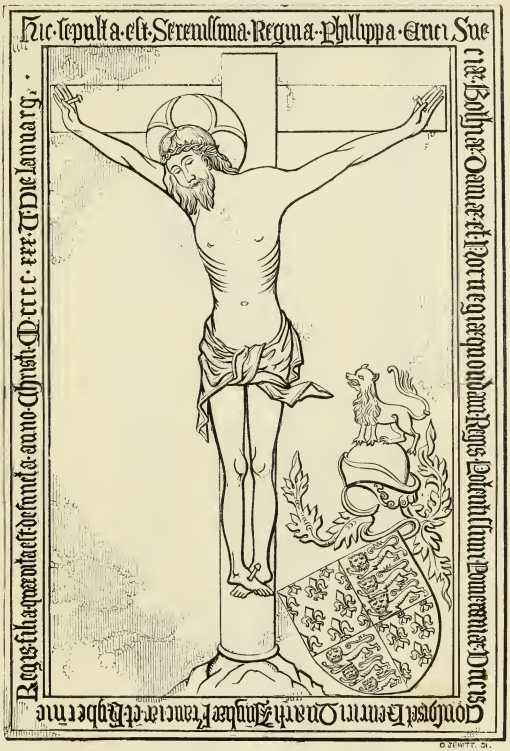
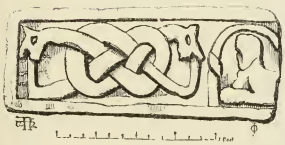

Hic · tepulta · est · Serenissima · Regina · Phillippa · Anglie · Suecie · Dacie · Norwegie · que · Regis · Edwardi · tercii · Regis · Anglie · Domini · Hibernie · et · Aquitanie · filia · et · Regis · Castelle · et · Legionis · uxor · que · migravit · ad · Christum · Mcccc · xxx · die · Januarij ·
Quapropter · Domina · mater · Dei · memento · mei · Amen

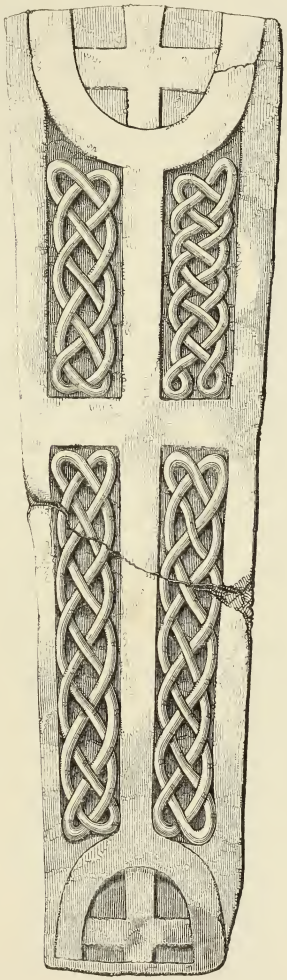
Fig 99.—MODSTENA MONASTERY, SWEDEN.

ST BRIDE'S, GLAMORGANSHIRE

REPTON, DERBYSHIRE.

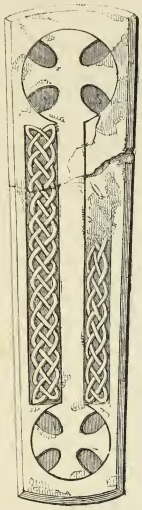


BEDALE, YORKSHIRE



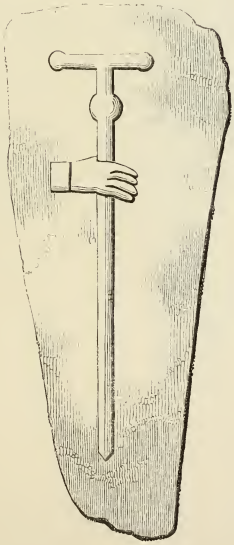
Scale 1 inch to a foot.

FOUND IN THE FOUNDATIONS OF CAMBRIDGE CASTLE.



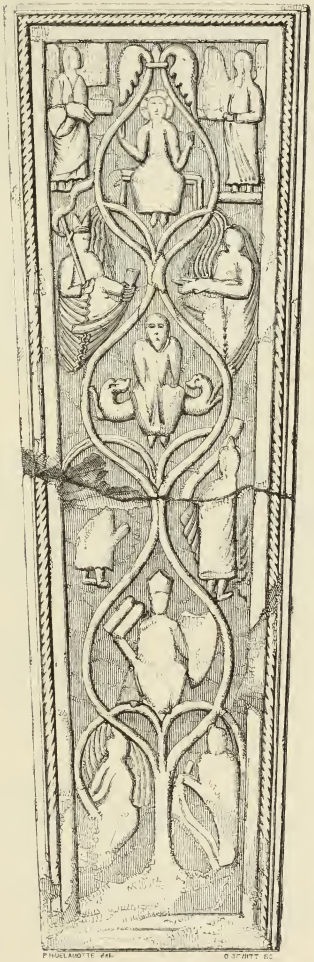
Scale, half an inch to a foot.
CAMBRIDGE CASTLE.

Scale, 1 inch to a foot.
BARNINGHAM, YORKSHIRE



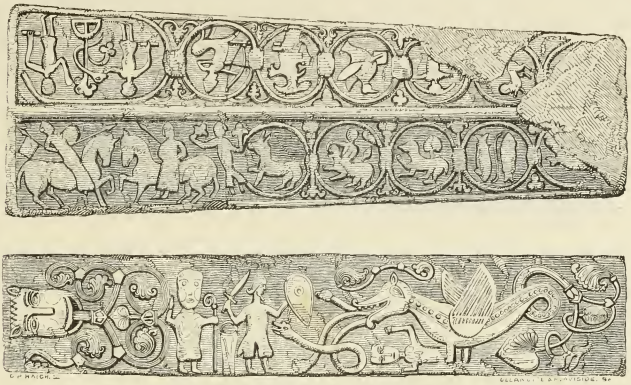
WELBECK PRIORY, NOTTINGHAMSHIRE

FOUND IN THE MARKET-PLACE, DOVER.

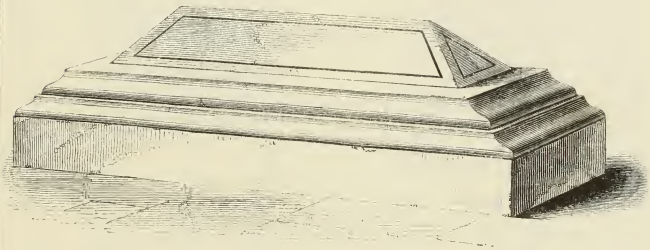


Scale, 1 inch to a foot.

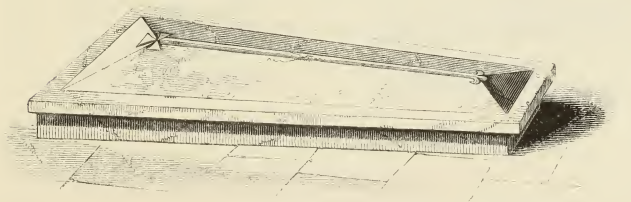
LINCOLN CLOISTERS.



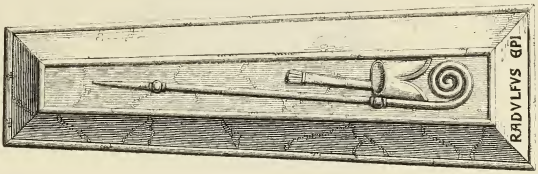
CONINGSBOROUGH, YORKSHIRE.



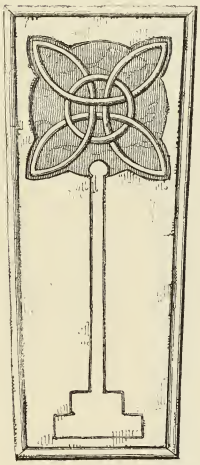
WINCHESTER CATHEDRAL, TOMB OF WILLIAM RUFUS, A.D. 1100.

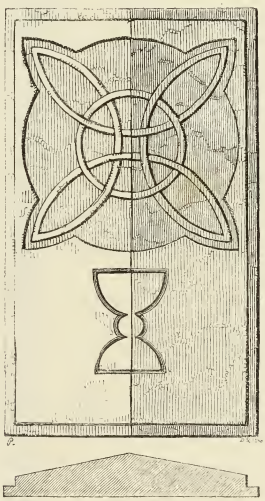


LITTLE DUNMOW, ESSEX, c A.D. 1100.



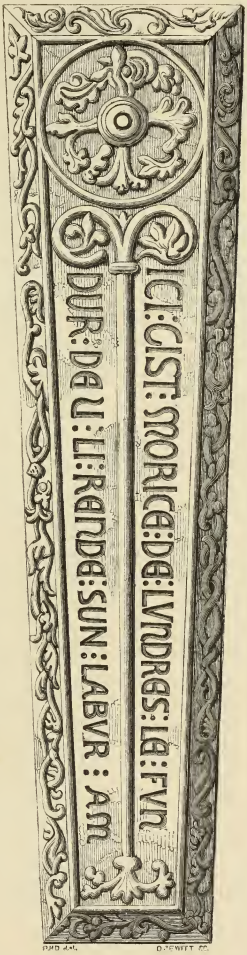
CHICHESTER CATHEDRAL, A.D. 1123.



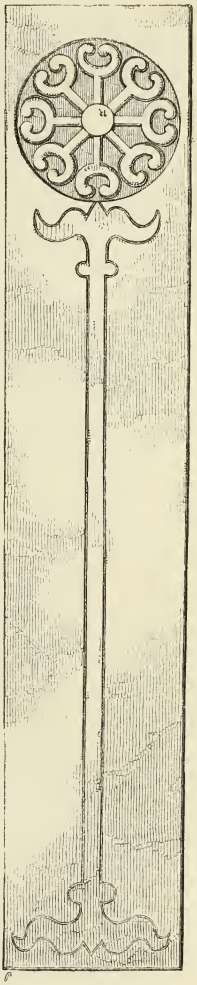


Scale. 1 inch to a foot

BAKEWELL, DERBYSHIRE



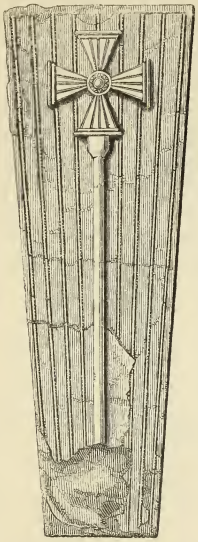
EWENNY, GLAMORGANSHIRE, A.D 1150



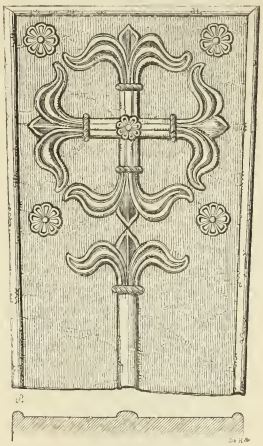
Scale, 1 inch to a foot

DEWSBURY, YORKSHIRE.

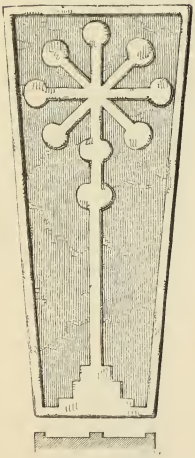
BAKEWELL, DERBYSHIRE.

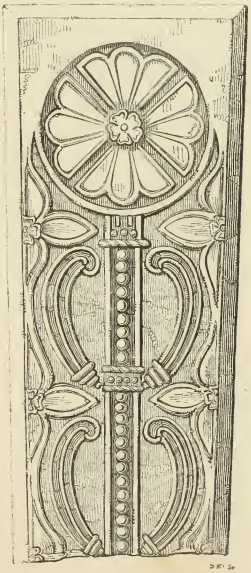


LINCOLN CATHEDRAL.



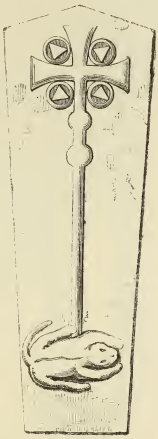
BAKEWELL, DERBYSHIRE.





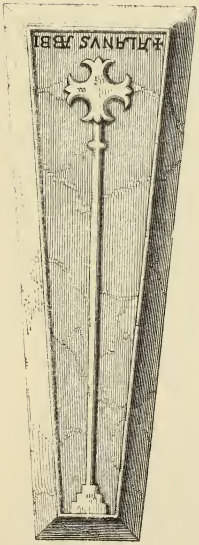
Scale, 1 inch to a foot.

BAKEWELL, DERBYSHIRE.

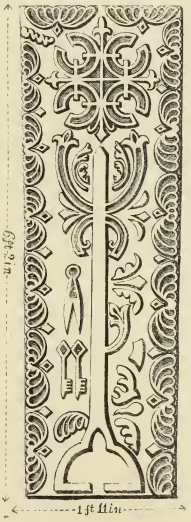


OAKLEY, BEDS

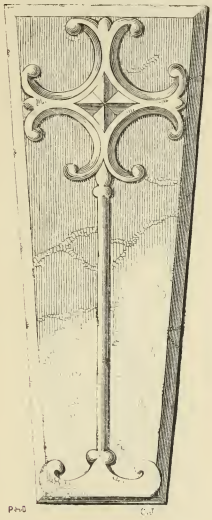
E. L. C.
BAKEWELL, DERBYSHIRE.



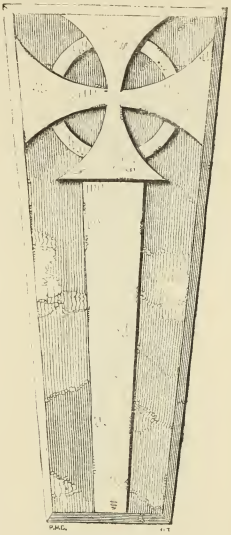
TEWKESBURY, A.D. 1202.



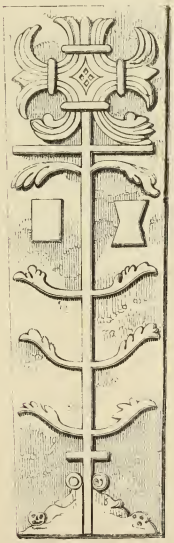
NEWBIGGING, NORTHUMBERLAND.



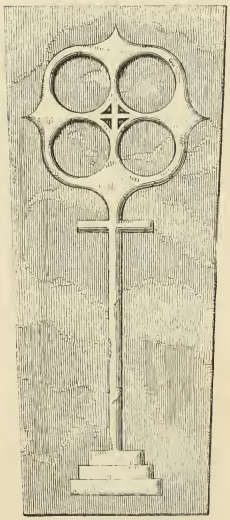
SOUTHWELL, NOTTS.



TANKERSLEY, YORKSHIRE.

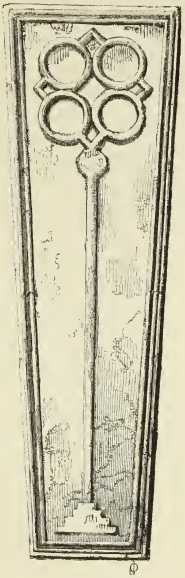


MARISK, NORTHUMBERLAND

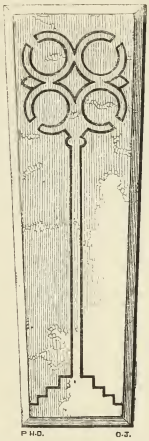


Scale, 1 inch to a foot

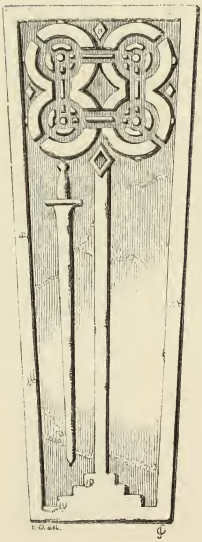
NEW ROMNEY, KENT (Restored)



DORCHESTER, OXON.

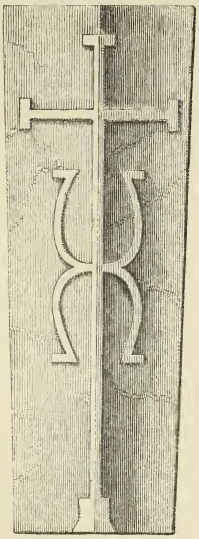


SOUTHWELL MINSTER, NOTTS



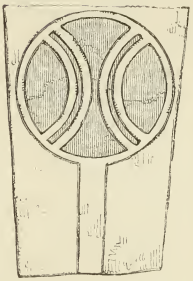
RUSHEN ABBEY, ISLE OF MAN.

WOODHORN, NORTHUMBERLAND



E. L. C.

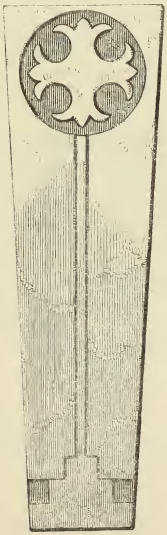
OAKINGTON, CAMBRIDGESHIRE



E. L. C.

Scale, 1 inch to a foot.

BAKEWELL, DERBYSHIRE.



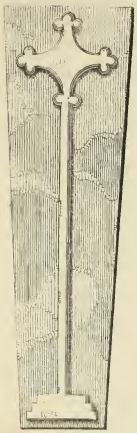
E. L. C.

Scale, 1 inch to a foot

E. L. C.

Scale, half an inch to a foot.

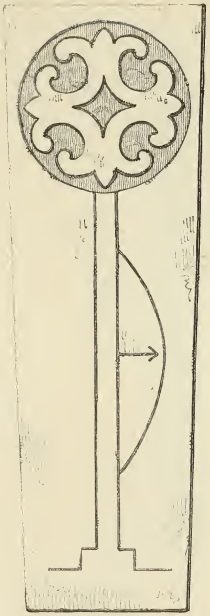
BAKEWELL DERBYSHIRE



E. L. C.

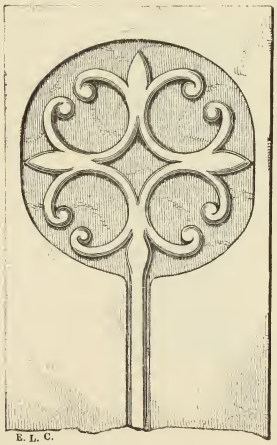
Scale, half an inch to a foot

BESTHORPE, NORFOLK.



Scale 1 inch to a foot.

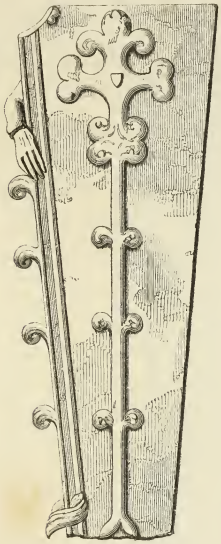
BAKEWELL, DERBYSHIRE.



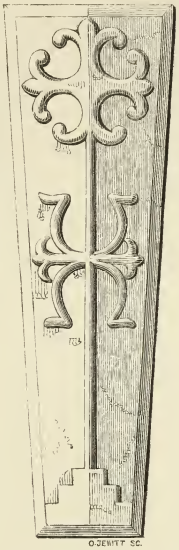
E. L. C.

Scale, 1 inch to a foot

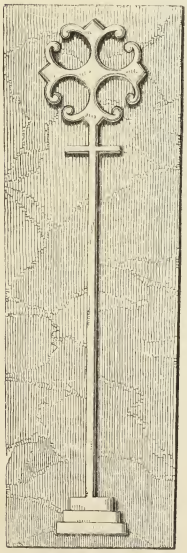
BAKEWELL, DERBYSHIRE



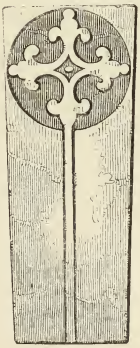
ROMSEY, HAMPSHIRE.



STANFORD-IN-THE-VALE, BERKS



STANFORD-IN-THE-VALE, BERKS.

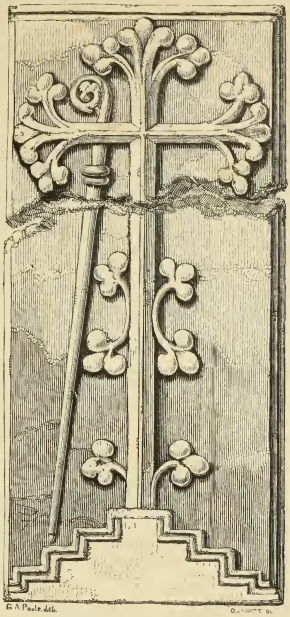


E. L. C.

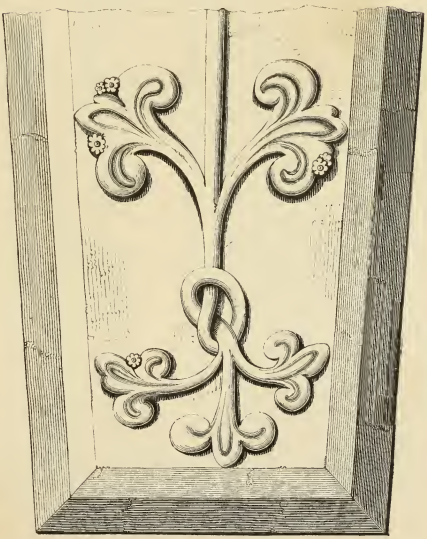
Scale, 1 inch to a foot.

BAKEWELL, DERBYSHIRE

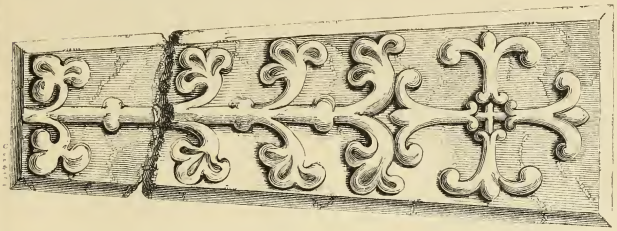
GREAT MILTON, OXFORDSHIRE



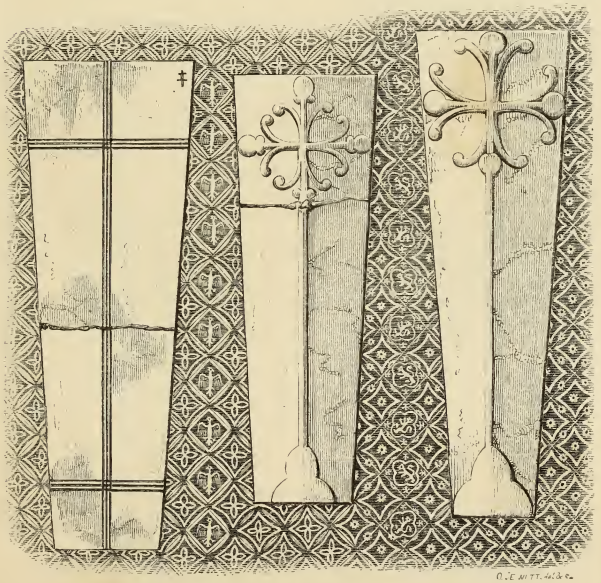
SULBY ABBEY, NORTHAMPTONSHIRE



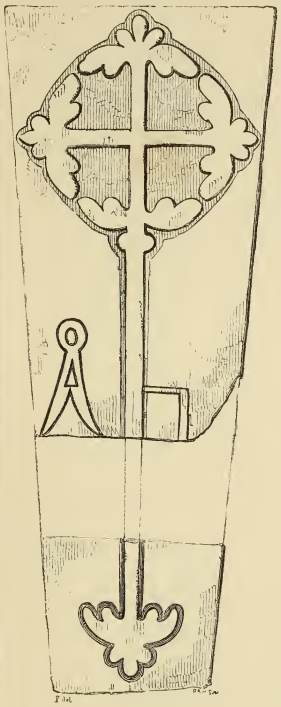
ELSTOW CHURCH, BEDFORDSHIRE

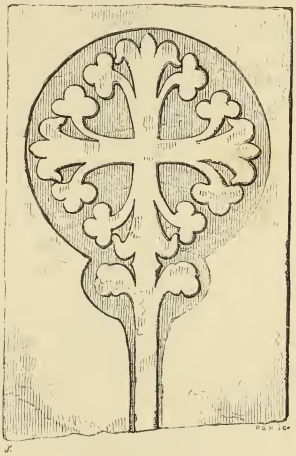


RAUNDS, NORTHAMPTONSHIRE.



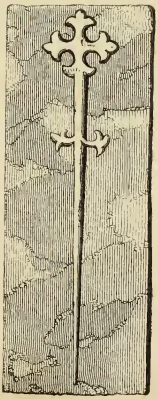
WOODPERRY, OXFORDSHIRE.



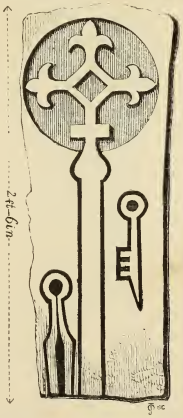


Scale, 1 inch to a foot.

BAKEWELL, DERBYSHIRE

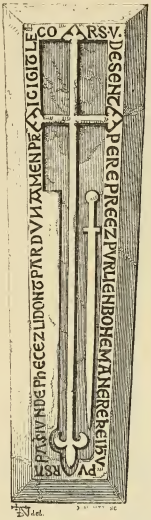


BUCKLAND, BERKSHIRE

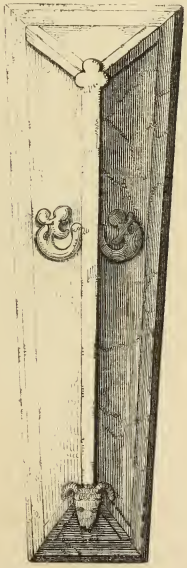


BAMBOROUGH, NORTHUMBERLAND

MELMERBY, CUMBERLAND.



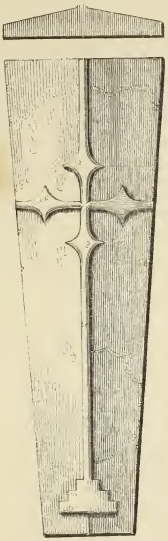
ST PIERRE, MONMOUTHSHIRE



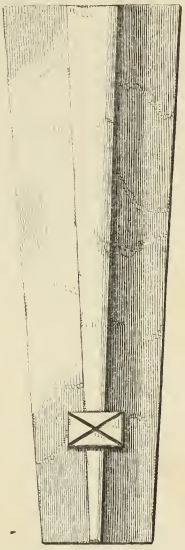
TEMPLE CHURCH, LONDON, A D 1256

ST. PIERRE, MONMOUTHSHIRE

WINTERBORNE, BUCKS.



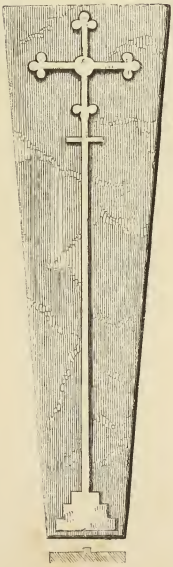
WISTOW. HUNTS



Scale, half an inch to a foot.

HORNINGSEA, CAMBRIDGESHIRE

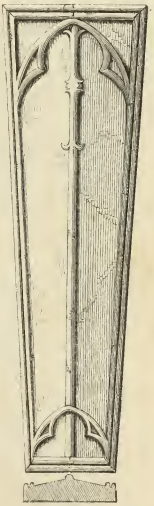
CAMBO, NORTHUMBERLAND.



E. L. C.

Scale, half an inch to a foot.

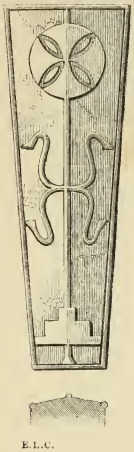
ST. MARTIN, COLCHESTER, ESSEX.



E. L. C.

Scale, half an inch to a foot.

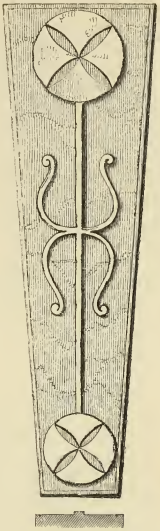
RIVENHALL, ESSEX.



E.L.C.

Scale, half an inch to a foot

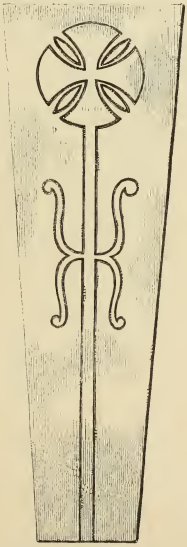
HORNINGSEA, CAMBRIDGESHIRE.



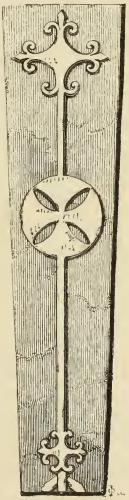
E. L. C.

Scale, half an inch to a foot

TRUMPINGTON, CAMBRIDGESHIRE



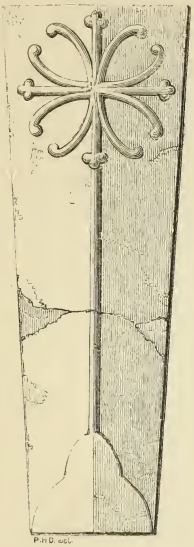
WIGGENHALL, ST MARY MAGDALEN.
NORFOLK



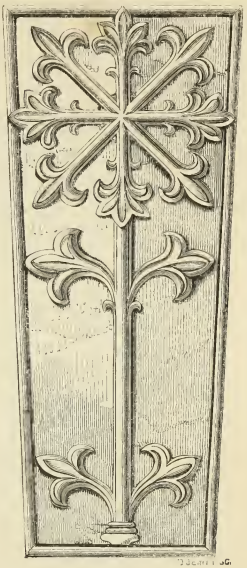
E. L. C.

Scale, half an inch to a foot.

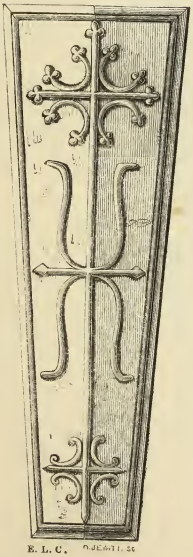
CHESTERTON, CAMBRIDGESHIRE



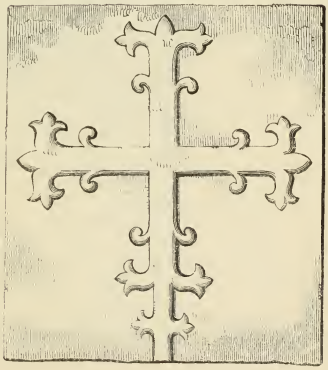
ST. GILES'S, OXFORD



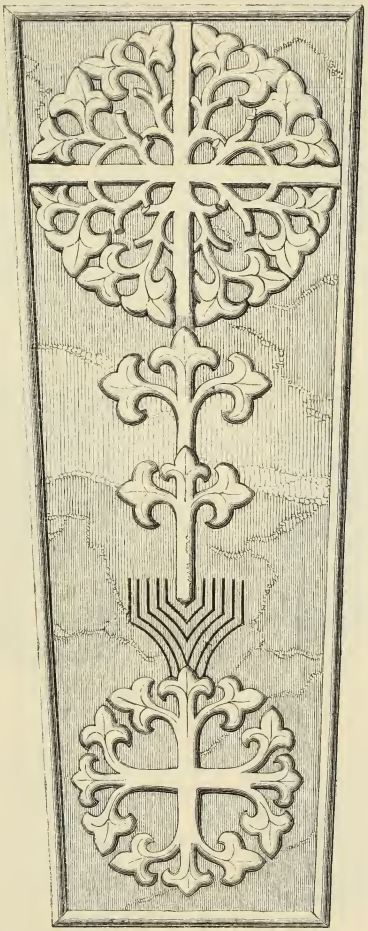
ELFORD, STAFFORDSHIRE.



LANDBEACH, CAMBRIDGESHIRE.

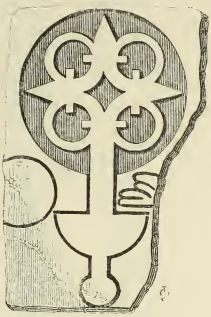


HARROLD, BUCKS.

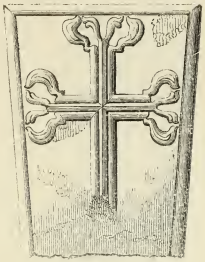


Scale, 1 inch to a foot.

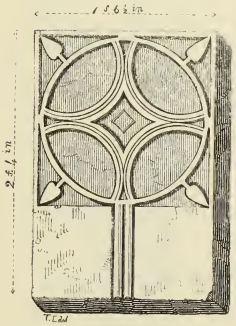
BARNWELL, NORTHAMPTONSHIRE

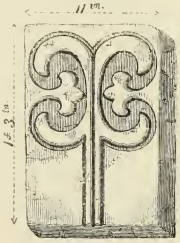


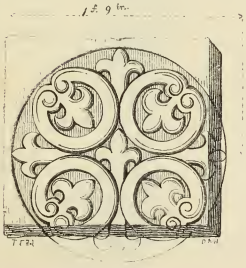
ST ANDREW'S NEWCASTLE

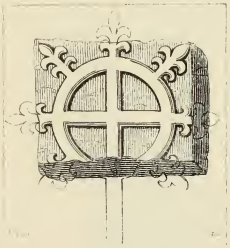


PAVENHAM BEDFORDSHIRE

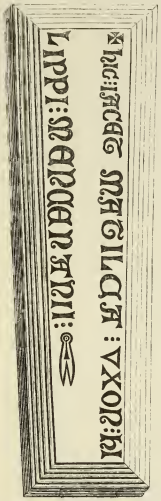




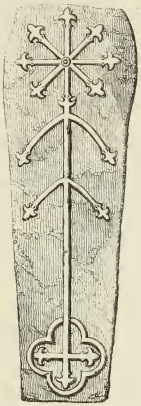




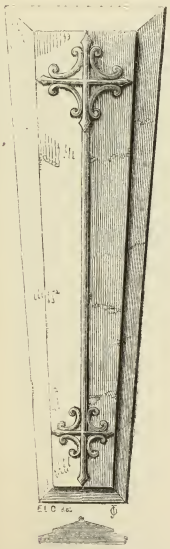
HANBURY, STAFFORDSHIRE



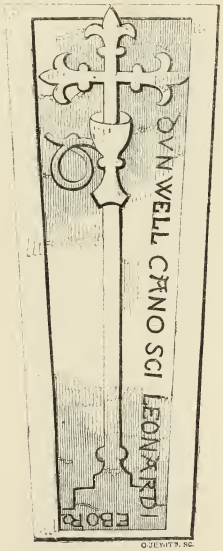
HEXHAM, NORTHUMBERLAND



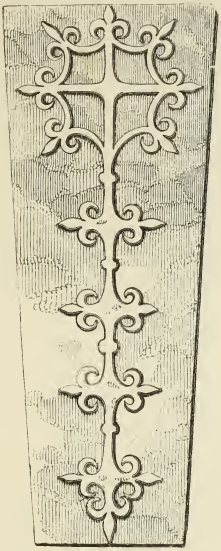
TACKLEY, OXFORDSHIRE.



CHESTERTON, CAMBRIDGESHIRE

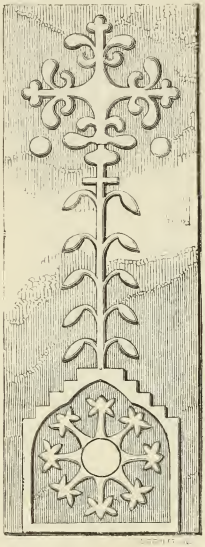


JERVAULX, YORKSHIRE.



E. L. C.

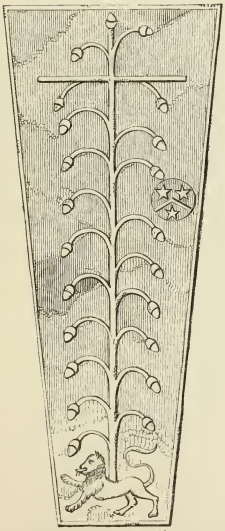
WILFORD NOTTS



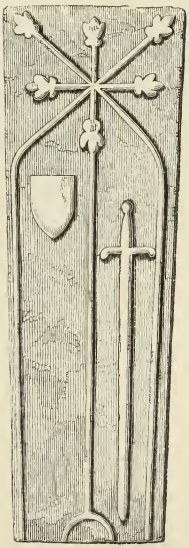
E. L. C.

BILBOROUGH, NOTTS

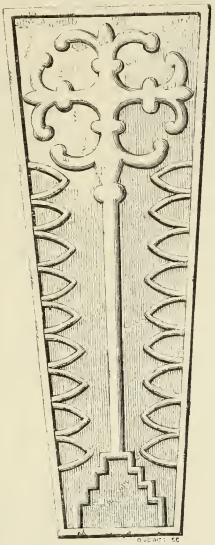
Scale half an inch to a foot



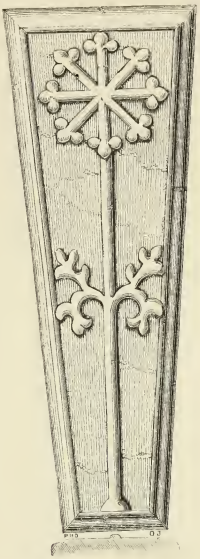
CHETWYND, SHROPSHIRE.



GARSTANG, LANCASHIRE.

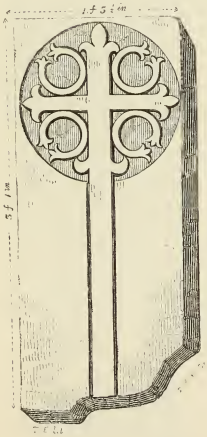


SUTTON IN ASHFIELD, NOTTINGHAMSHIRE

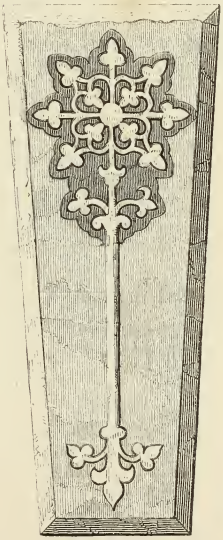


Scale half an inch to a foot

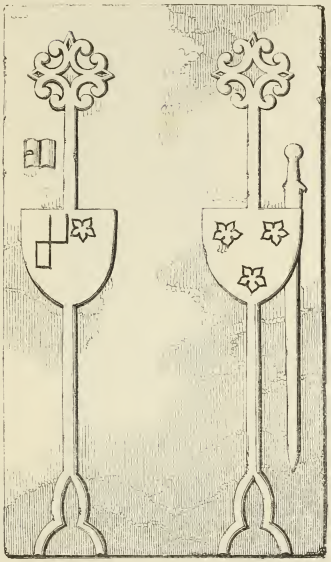
LOLWORTH, CAMBRIDGESHIRE



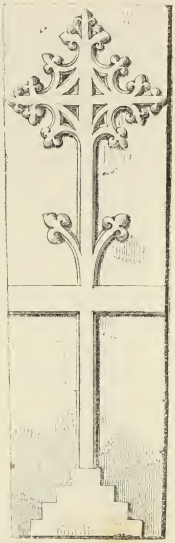
HANBURY, STAFFORDSHIRE



WELSH BICKNOR, GLOUCESTERSHIRE.

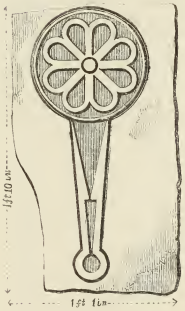


CHOLLERTON, NORTHUMBERLAND



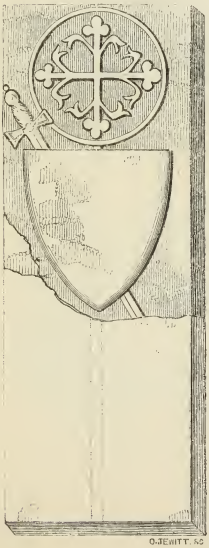
LITTLE WELNETHAM, SUFFOLK

ACONBURY, HEREFORDSHIRE.

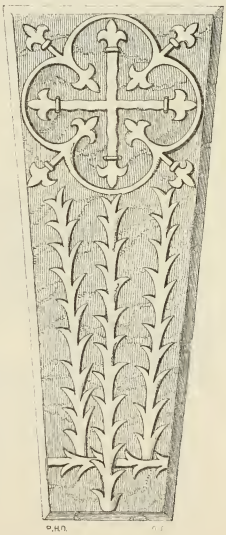


HORTON, NORTHUMBERLAND

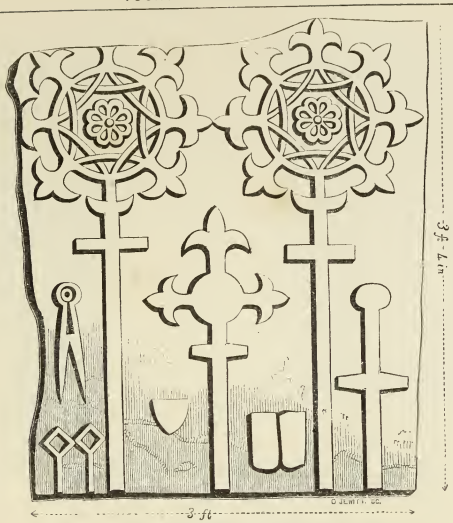
TINTERN ABBEY, MONMOUTHSHIRE



KIRBY IN ASHFIELD, NOTTINGHAMSHIRE

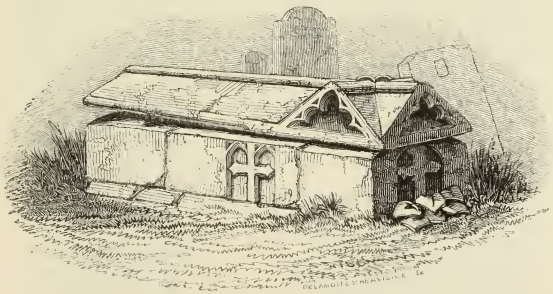


FOWNHOPE, HEREFORDSHIRE

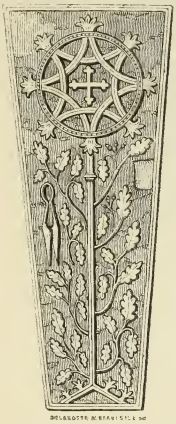


DARLINGTON, DURHAM

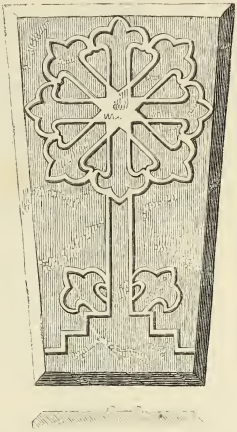
FINGALL YORKSHIRE



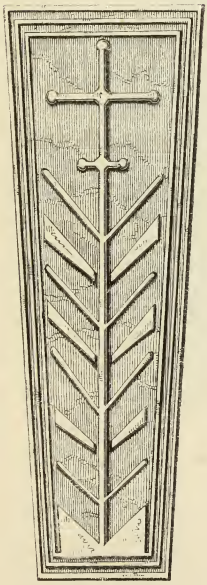
BREDON, WORCESTERSHIRE



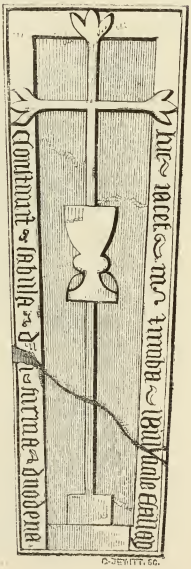
DERE HAM, CUMBERLAND



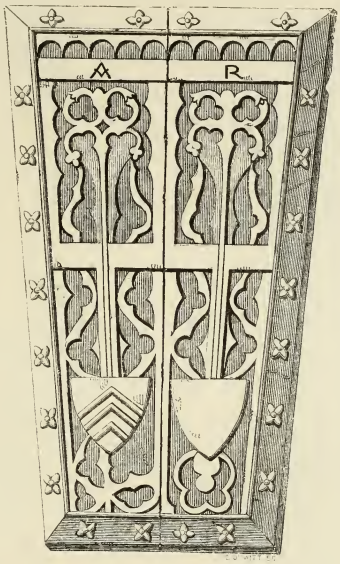
KENILWORTH, WARWICKSHIRE



OLD ROMNEY, KENT.



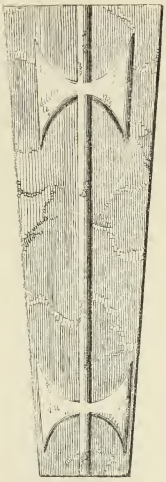
JERVAULX, YORKSHIRE.



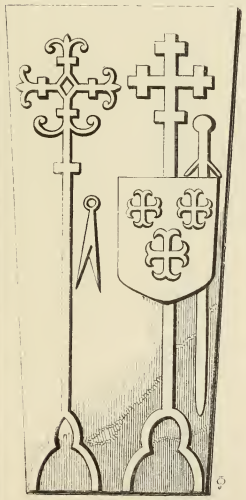
GOOSENERG, YORKSHIRE.

RIBCHESTER, LANCASHIRE.

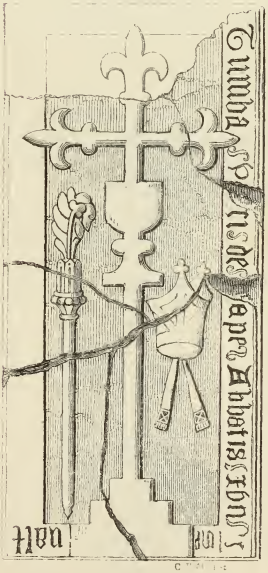
E. L. C.
Scale, one inch to a foot
HORNINGSEA, CAMBRIDGESHIRE



E. L. C.
Scale, half an inch to a foot
ATTLEBOROUGH, NORFOLK.



EAST SHAFTOE, NORTHUMBERLAND

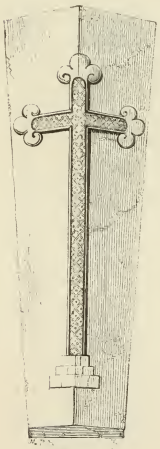


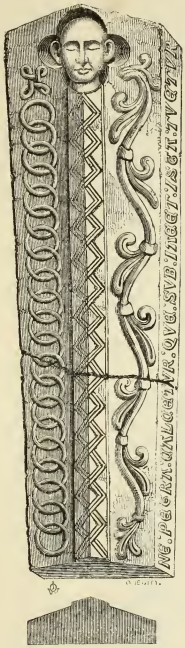
JERVAULX, YORKSHIRE. A.D 1436.

CHRIST CHURCH, CAERLEON, BRECKON

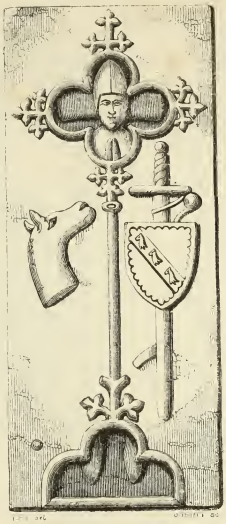
JERVAULX, YORKSHIRE

HORTON, NORTHAMPTONSHIRE

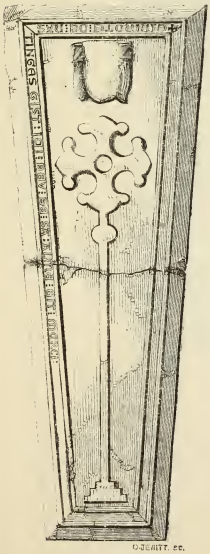




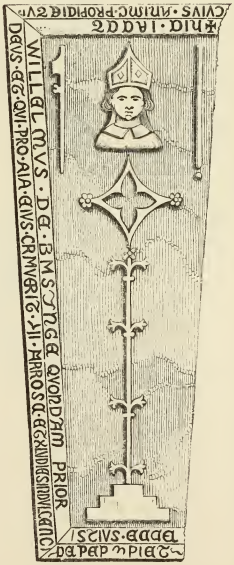
LLANTWIT, GLAMORGANSHIRE.



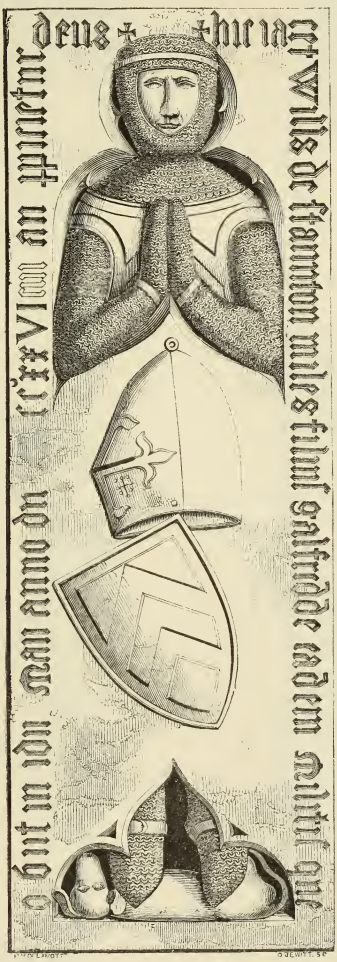
GILLING, YORKSHIRE



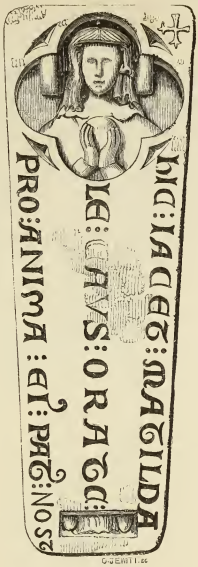
BITTON, GLOUCESTERSHIRE



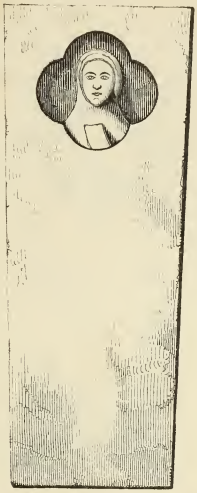
WINCHESTER CATHEDRAL, A.D 1295


Qui hic
Deus ✝ propicietur
Willis de Stanton miles filius Galfridi de eodem qui
obiit in die sancti anno dni MCCCXVI cuius anime

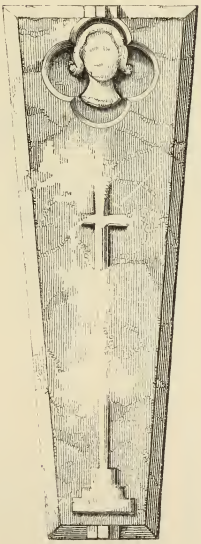
STANTON, NOTTS, A D 1326

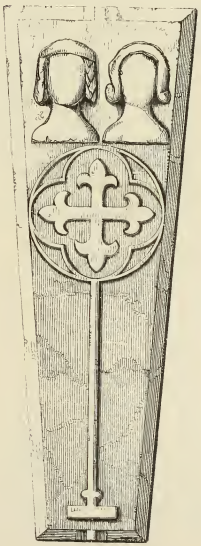


BRAMPTON, DERBY.

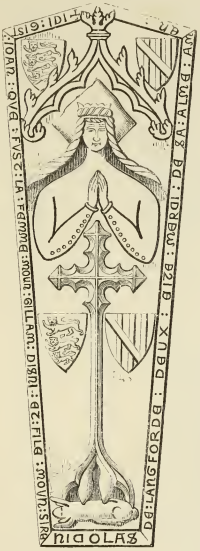


KINGSBURY, WARWICKSHIRE.

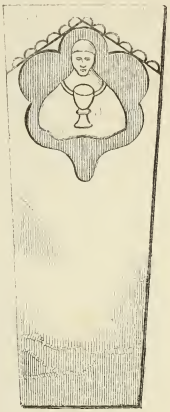




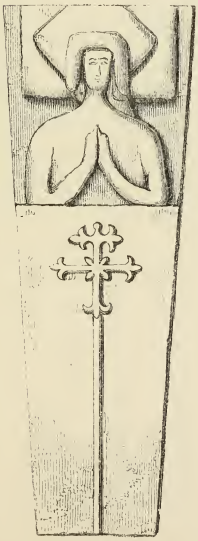
SILCHESTER.



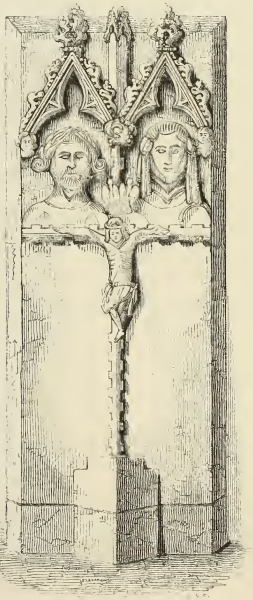
NORTON DISNEY, LINCOLNSHIRE.



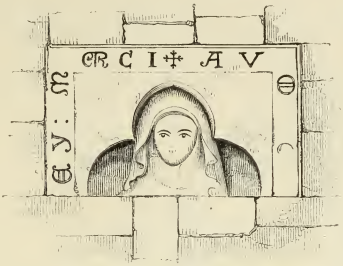
EAST MARKHAM, NOTTS



BOTTESFORD, NOTTS

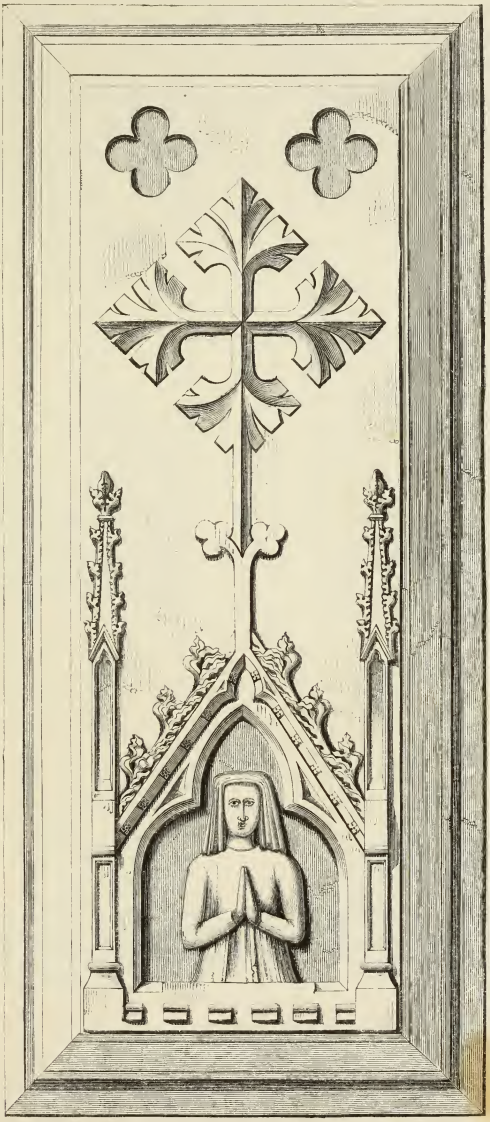


EREDON, WORCESTERSHIRE.



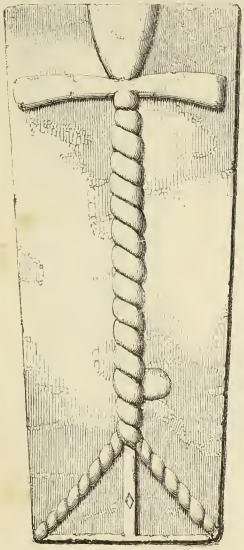
WASHINGBOROUGH, LINCOLNSHIRE.

CORWEN.

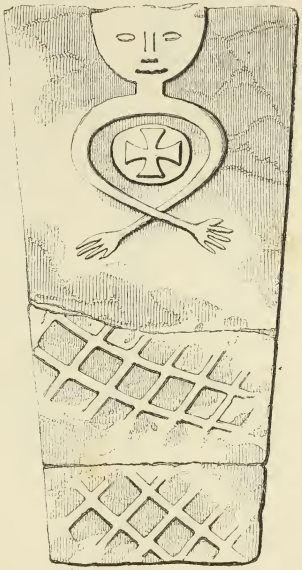


G.SCHITT. SC.

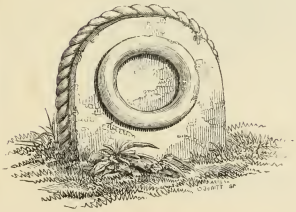
HENDON, YORKSHIRE



J. J. S.



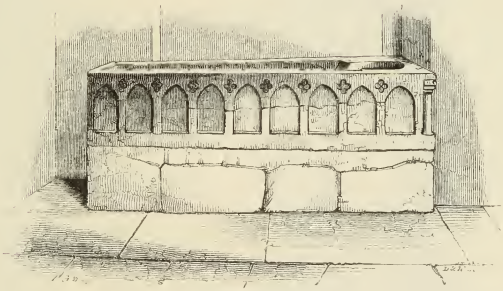
J. J S.



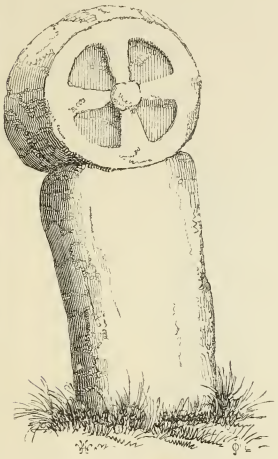
LLANVIHANGEL ABER COWIN, CAERMARTHENSHIRE.

CASHEL, IRELAND.

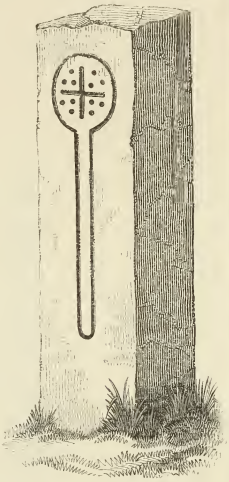
ATHASSEL ABBEY, co. TIPPERARY, A.D. 1336.



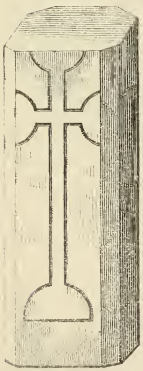
CASHEL, IRELAND



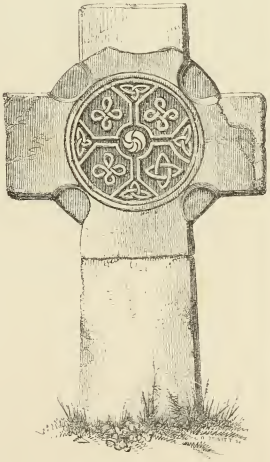
ST. BURYAN, CORNWALL



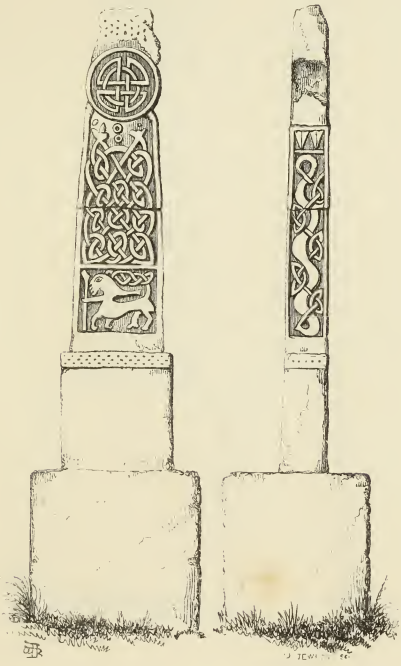
PEN Y MYNIDD, BRECKNOCKSHIRE.



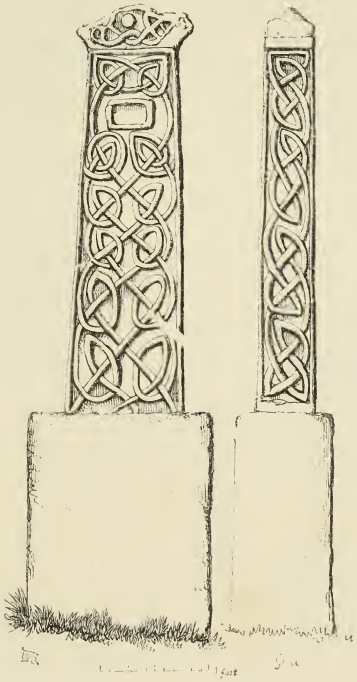
E. L. C.
BAKEWELL, DERBYSHIRE



GLENDALOUGH, IRELAND



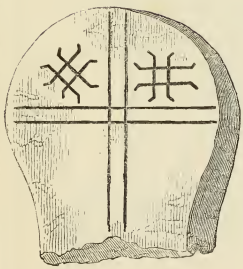
CROSS AT AYCLIFFE, DURHAM.



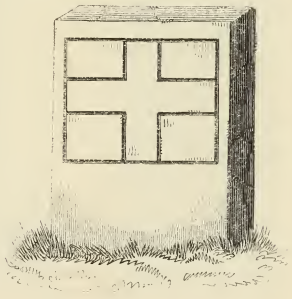
CROSS AT HAWKSWELL, YORKSHIRE.

Scale 1 inch to a foot.

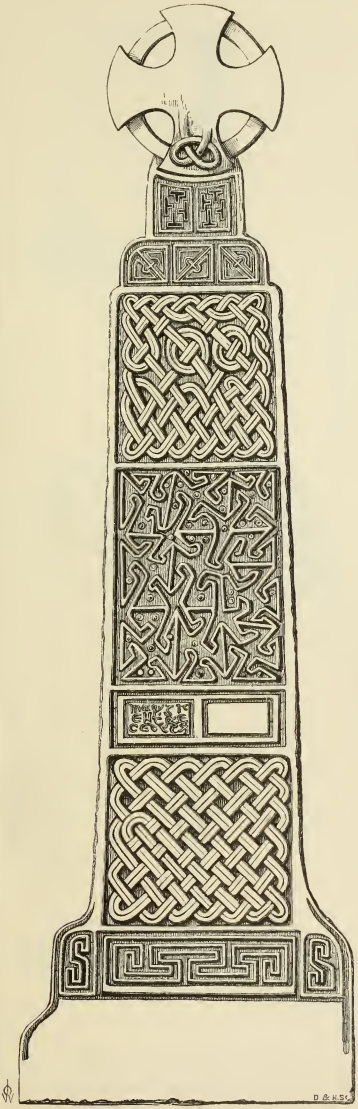
CROSS AT LANCASTER



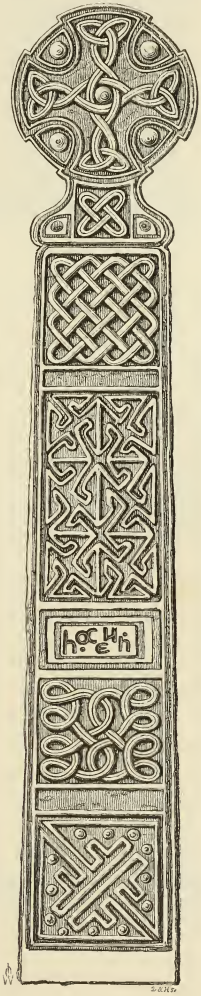
BAKEWELL, DERBYSHIRE



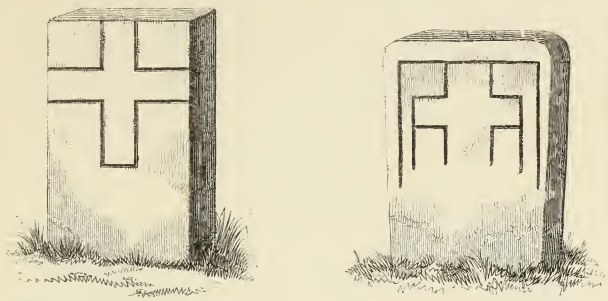
CAMBRIDGE CASTLE.



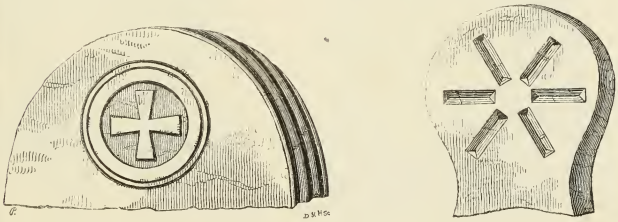
CROSS AT CAREW, PEMBROKESHIRE.



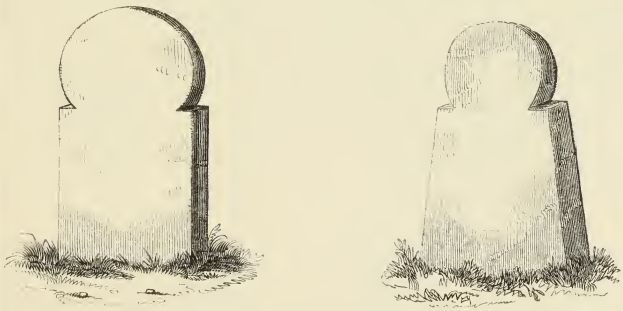
CROSS AT NEVERN



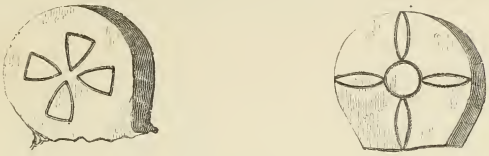
CAMBRIDGE CASTLE



BAKEWELL, DERBYSHIRE.

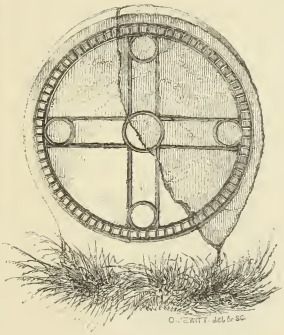


CAMBRIDGE CASTLE.

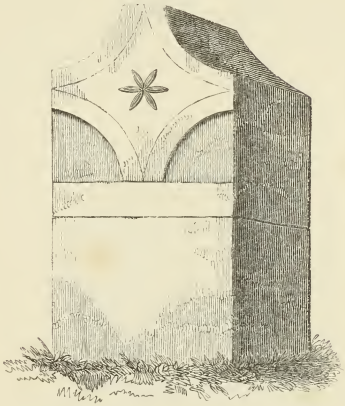


Scale, 1 inch to a foot

BAKEWELL, DERBYSHIRE



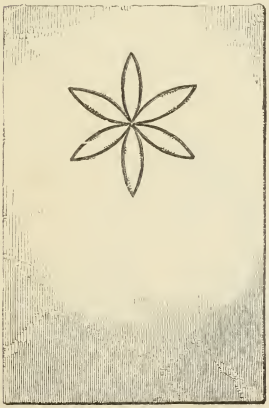
TEMPLE BRUER, LINCOLNSHIRE.



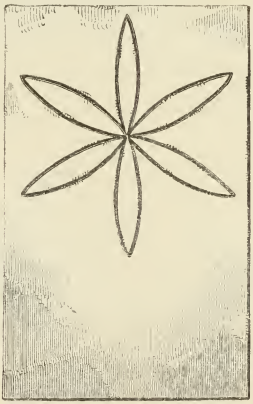
E. L. C.

Scale, 1 inch to a foot,

BAKEWELL, DERBYSHIRE.



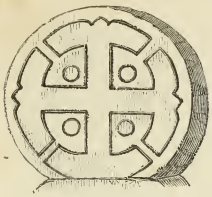
E. L. C.

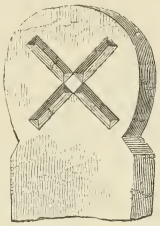


E. L. C.

Scale, 1 inch to a foot

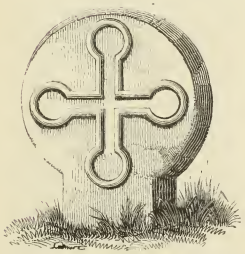
BAKEWELL, DERBYSHIRE



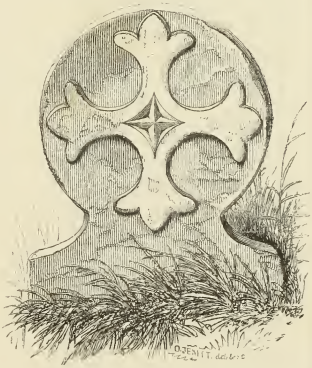


Scale, 1 inch to a foot

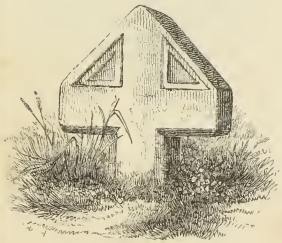
BAKEWELL, DERBYSHIRE.



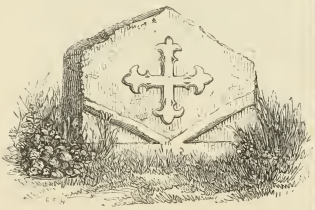
NEW ROMNEY.



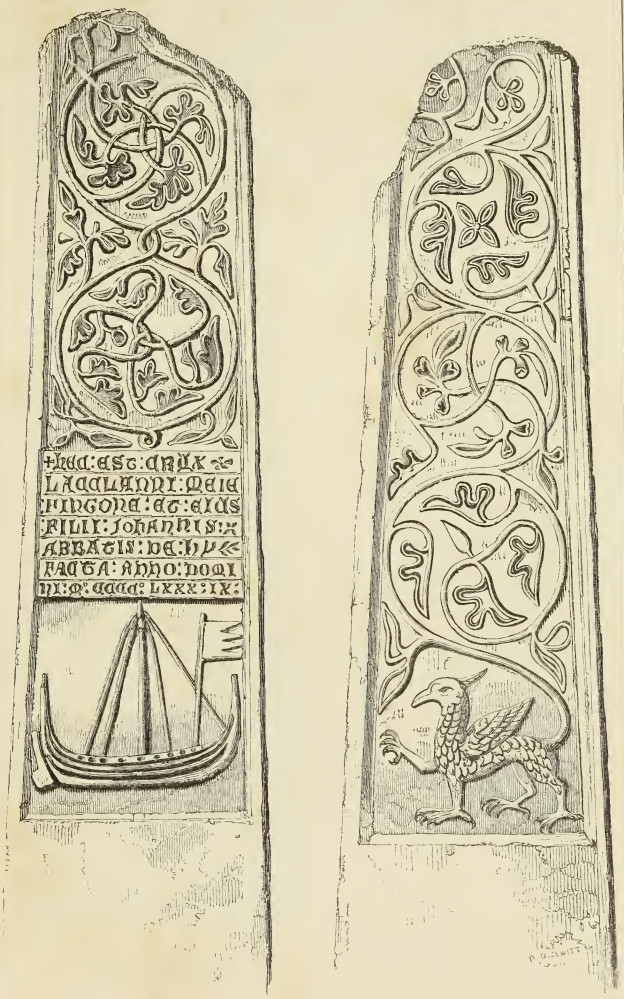
ST MARY LE WIGFORD, LINCOLN.



HANDBOROUGH, OXON.



TACKLEY, OXON.



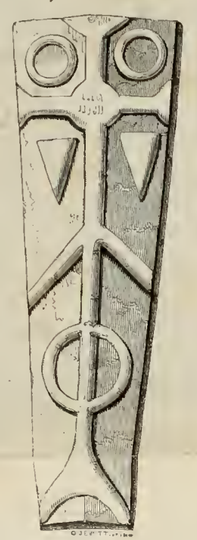
CHAPEL OF ST ORAIN, IONA, A D. 1489

SLIGO ABBEY, A.D. 1666

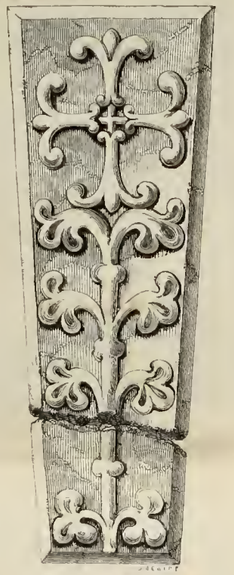
NEAR RALLINCHTER, co. WEST MEATH, A.D. 1631

84-B6624

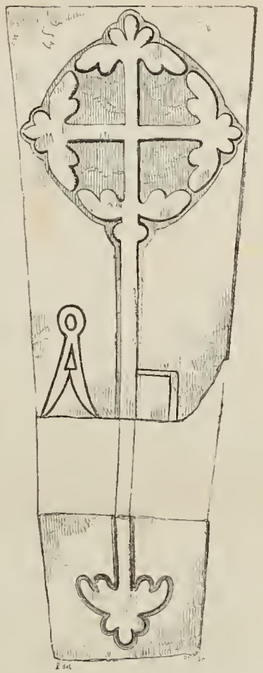
Bircham Tofts, Norfolk.

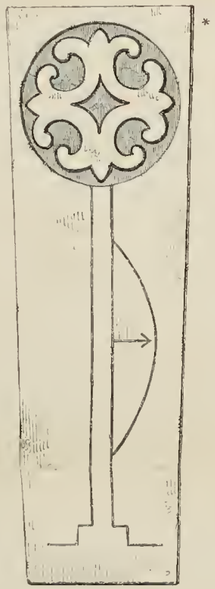


Repps, Norfolk



Raunds, Northamptonshire.





Bakewell, Derbyshire

* The badges of trades &c in some of the above examples may be omitted or varied according to the circumstances of the deceased.

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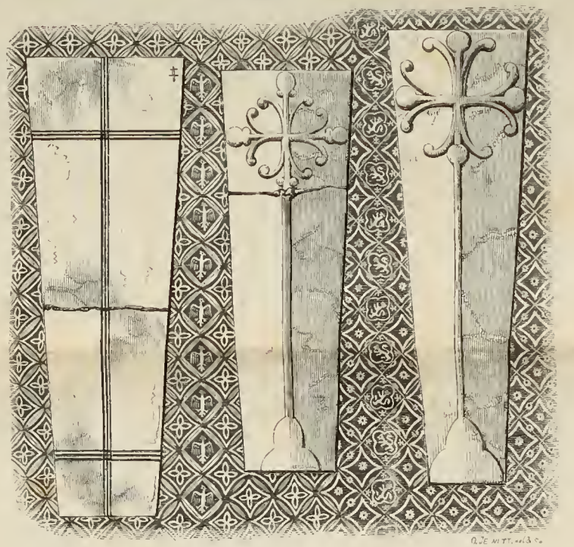
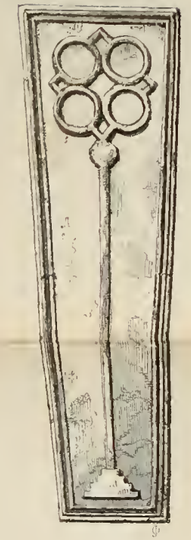


Woodperry, Oxfordshire



Dorchester, Oxfordshire

Buckland Berkshire

Tuckley, Oxfordshire

Dearham, Cumberland

Great Milton, Oxfordshire

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